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LEARNING FROM THE CHINESE.

SIRS: I am intensely interested in what Mr. Bertrand Russell was quoted as saying in a cablegram in the New York *World* of 9 March, and in a Sunday editorial thereon in the *World* of 11 March, in regard to the question whether the Western labourer should learn to be lazy and to enjoy life more, as does the Chinese peasant.

As to the farm-life in China, I, as a Chinese, know something about the real nature of the working-conditions of Chinese peasants. China is still a great agricultural country; and its farm-population is made up of the most industrious and hard-working people in the world. They plough and sow their fields five or six times a year, and reap a corresponding number of harvests. Even in the winter, the vegetation in the fields, of various sorts which are more adaptable to the cold weather, is the best vindication of their strenuous labour, a labour of which they are proud. They arise with the lark and go to field, plodding home with their ploughs on their shoulders when the moon is rising. Even admitting the ethnological theory in the *World's* editorial, I wish to emphasize the fact that China is not in the tropic zone. The industrious labour of Chinese peasants is, to my mind, much heavier, at least quantitatively, than the assigned work of the factory-workers in the West.

But there is a great difference in the nature of their work. The Chinese peasants, though earning far less from the fruits of their labour with reference to its bare economic value, *do labour for themselves,* and thus *enjoy their work.* When they are tired, they may rest if they are so inclined. They may sit on the grass beside the field, sing their folk-songs and call forth distant responses from their neighbours, neighbours with whom they have a natural sympathy. With intense interest and deep silence they watch their horses resting under willow trees, their cattle wading in shallow fords, and listen to the birds twittering among reeds and bushes. They have that comfortable feeling that they are part of nature, without which life is but torture and sterility.

No genuine Oriental coming for the first time to the West, especially to America, can help being puzzled by the general condition of hurry, or can help asking himself: "Where are these people going?" No disinterested and humanitarian person entering a typical American factory could fail to be impressed by the general delirium: a welter of human voices and the clatter and whir of machines. As one observes the straining activity, as well as the ever-increasing restlessness with which the many human creatures try their best to adjust themselves as cogs and wheels, the Sisyphean labour of most of the workers who have been turning a crank or pulling a lever monotonously for years, even for life, the question must occur, What are they working for? You may say that it is your efficiency that makes progress. But what is progress for, if the life of the creative elements in your society is so helplessly doomed? You have built up your industrial Leviathan, and you are to be devoured by it. You are proud of your industrial civilization, but you miss the very essence of life, without which life is meaningless.

It is this great loss that Mr. Russell, if I understand him at all, lamented. That Mr. Russell by profession is a philosopher and by temperament an artist, all those will agree who have read one of his most celebrated essays, "A Free Man's Worship." I do not write these paragraphs to defend the Chinese peasant, who has no need of defence, but to prevent anyone from misinterpreting Mr. Russell. His interpretation of this Eastern life will haunt the soul and arrest the imagination of the Western working class, when they begin to reflect. This is the message that, to my mind, Mr. Russell, with all his fearlessness and humanitarian spirit, has brought over to Western industrialized populations from the Chinese peasant. I am, etc.,

KIA-LUEN LO.

New York City.

One advantage of agriculture as compared with industry is that food agriculture produces goods that are promptly consumed, leaving no permanent refuse, and thus meeting a constant & steady demand and a regular work.

March 18 In talking with Dr. Kirchway after seeing the new prison at Norfolk (Gill) I was impressed to have him say that he doubted the value of it. Even the best prisons are prisons & unfit men for life in normal society. They institutionalize men, take away their initiative, remove them from variety and chance contacts, keep them from women. They eat what is put before them, live in fixed routine, obey orders constantly. He told about the dentist who after serving a 20 yr. sentence was scared to cross the streets because of speed of traffic; did not know how to talk with nurse in dentists office & was made nervous & frightened by all contacts.

He ~~thinks th~~ said that the great majority of criminals begin young and do a lot of it before they get caught. ~~But~~ a few do one bad

thing under strain when about 40 years old. But they never do it again. So prevention is more important than punishment. Also punishment should be more a matter of finding an environment to which they can be adjusted & gradually strengthen their habits. This is ~~also~~ to say that love of children & providing proper environment and training for them is the most important thing. Prison reform is too late and not radical enough.

Lucien said that on going back to newspaper work this winter the four things that impressed him most were

(1) the conscious exploitation by Western powers that they had got control over China;

(2) the qualified success of Soviet Russia;

(3) the fear of capitalist nations about Russia

success and about the ~~fail~~ possible failure of agitation;

(7) The non-violent campaign in India (3)

Up till now Indian Moderates could blame Congress non-attendance at the N.F.C. for their lack of complete success. But if this next conference fails, then the Moderates cannot make any such claim. It's possible that they have pledged Bapu to join him if the 2d conference fails. But I do not think this joining would be a great help. The time is useful mainly for the chance of Congress to strengthen itself. The cloth boycott can be much more solidly organized and khadi production increased.

Mar 20, To avoid attachment of disliking pay attention to my own affairs & build up

struggle from within. This applies to individuals or to nations, e.g. Indian struggle vs Britain, U.S. inferiority complex toward Britain.

Maybe the British will now do their utmost to stir up Moslem-Hindu fights everywhere. This seems a strong probability. Also British officers will violate terms of agreement. If these two continue there will be nothing to do but renew the struggle. No matter how fine a man there may be at the top of a wicked system, you cannot trust it.

A POET'S CRY FOR PEACE.

:0:

Challenge Of The Disarmed

Bombay Chronicle Feb 16, 1931

(BY RABINDRANATH TAGORE).

The world is crying for peace. The West is desiring the restoration of peace through a League of Powers. But can Powers find their equilibrium in themselves? Power cannot be made secure only against power, it must also be made secure against the weak; for there lies the peril of its losing balance. The weak are as great a danger for the strong, as quicksands for an elephant. They do not assist progress because they do not resist, they only drag down. The people who grow accustomed to wield absolute power over others, are apt to forget that, by doing it, they generate an unseen disruptive force, which some day rends that power into pieces. The dumb fury of the down-trodden finds its awful support from the universal law of moral balance. The air which is thin and weak, gives birth to storms that nothing can resist.

Have we never read of the gorgeousness of a power, supinely secure in its arrogance, in a moment dissolving in the air at the explosion of the outraged weak? Politicians calculate upon the number of mailed hands that are on the sword-hilts; they do not possess the third eye to see the great invisible hand, that clasps in silence the hand of the helpless and waits its time. The strong form their League by combination of Powers, driving the weak to form their league alone with their God.

DRIFTING TO DOOM.

I know I am crying in the wilderness, when I raise my voice of warning; and while the West is busy in its organisation for building its machine-made peace, it will still continue to nourish with its iniquities, underground forces of earthquake in the vast bosom of the Eastern Continent. The West seems unconscious that science by providing it with more and more power, is tempting to suicide, encouraging it to accept the challenge of the disowned, not knowing that this challenge comes from a higher source.

The prophecies about the world's salvation are cherished in the hearts of the two great religions of the world. They represent the highest expectation of man, thereby indicating his faith in a truth, which he instinctively considers as ultimate—the truth of love. These prophecies have not for their vision the fettering of the world into tameness with a closely linked power forged in the factory of political steel trust.

THE PRINCE OF PEACE.

One of these religions has, for its meditation, the image of Buddha who is to come, Maitreya, the Buddha of love. And he is to bring peace. The other religion waits for the coming of Christ. For Christ preached peace when He preached love, when He preached Oneness of the Father among brothers who are many. And this was the truth of peace. Christ never held that peace was the best policy. For policy is not truth. The calculation of self-interest can never successfully fight the irrational force of passion—the passion which is perversion of love, and which can only be set aright by the truth of love.

It is the national and commercial egoism, which is the evil harbinger of war; by different combination it changes its shape and dimensions but not its nature. This egoism is still held almost as sacred as religion; and such religion by its mere change of temple and of committee of priests will never save men. We must know, that as through science and commerce, the realisation of the unity of the material world gives us power, so the realisation of the great spiritual unity of man only can give us peace.—(From "Illumination," New York.)

cf "Reint ut civil"

At the forty-ninth annual meeting of the British Society of Chemical Industry on July 15, 1930, its president, Dr. Herbert Levinstein, said in part, "The weakness of Great Britain as a manufacturing country was its dependence on fossil wealth, i.e. coal, for power, instead of on the tides, the waterfalls, the wind, the direct radiation of the sun. - - - Another ten or fifteen generations would see the exhaustion of the world's principal coal deposits. The age of coal was passing. It would have lasted, when it was over, for a shorter period than the Moorish occupation of Spain, which at the time seemed so important to Christendom, and vanished, leaving behind it nothing but a garden here and there, a palace or two preserved by the conqueror's pride, and a few romantic tales." (2)

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(2) Reported in the London Times of July 16, 1930.

Nov 20. From the D.P. Khaitan statement, the Indian communal men want Congress to try once more to pry off real ex. freedom from Britain for India. That would be an Indian upper class freedom but liberally qualified by Jinnah's 11 points. But I think Britain will refuse it and will use the time to stir up communal strife. So the struggle will have to be resumed. Yet the Congress will be pretty strengthened by the delay, and the Govt finances, a moral, will be weakened. If the strife gets too bad & Govt too obstinate the second conference will probably be abandoned. ~~Whatever~~ Whenever the civil disobedience is resumed there will be a peasant revolt and a social revolution.

Overproduction on farms as result of machinery & science in again, will compel farmers to raise their own food for self-defense. Perhaps also to weave own cloth.

In my NVR book insert a statement, ~~the~~ perhaps in conc. chap, that man's mind has outrun his moral nature, and that NVR may be the means of catching up on the latter.

André Siegfried's N.Y. Times articles fail to point out that England's pride is a barrier that airplanes have not yet bridged. That pride will interfere with her relations with America. After India smashes Br. prestige, then the sensibility of America will no longer be attracted to England and then Amer-

ican ruling class will no longer be entangled in British purposes.

If the R.T.C. is held & Br refuses to yield, then the prestige of the Indian Moderates and elder Moslems will go down almost to zero. As representing wealth they will be humbled in the eyes of the nation, and as they (Moderates) are too cowardly to suffer, they will count for speedingly little in the new Indian State. They are trying to cling to a dying past prestige of wealth & military power. I believe they will lose. The people who count will be the Congress people who suffer, & the new peasant leaders who suffer.

Rapidity of change under science would not be a danger if social principles were understood & obeyed. But as they are not Western civilization will ride on till it crashes. Science will not be lost but

it will be put under moral control.

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The saying that the love of money is the root of all evil perhaps refers to greed as separation and to magnitude & physical possession as ultimate values.

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By intro in part of the quote from Tagore on p. 1, my last political activity lies in realizing inwardly & then outwardly ~~my~~ the unity of mankind by loving kindness

—

Bill Simpson remarked that only people who are afraid create governments. (Is this a Nietzsche line?)

—

NVR book p. 204 a elimination of many & many "must" word "eventually".

The British execution of Bhagat Singh is an assertion of Br. power, which may make some trouble at Karachi, but which will more permanently react on the British all over India. It reminds them of Br. domination and will steel their hearts to resist. Thus it will intensify all forms of resistance. Very likely it was partly to placate Br. hammerers in India and die hards at home, to make the Moderates + Princes feel the steel ~~glove~~ hand, to stiffen police morale, & as a sort of counter to the boycott of cloth, to try to frighten Congress, to try to spit Congress.

"No one can grow for another, – not one. "The gift is to the giver, and comes back most to him, – it cannot fail. And no man understands any greatness or

goodness but his own, or the indication of his own." – Coomaraswamy – "Buddha and the Gospel of Buddhism. p. 127.

Characteristics of Gandhi.

1. Religion
2. Action – constantly living
2a. Courage
3. Swiftness of mind – decisive, direct, essential.
4. Unselfishness
5. Gentle kindness – alinsa, comforting, care of sick
6. Indomitable will
7. Belief in value of manual work; – pulling vegetables, spinning, school duties.
8. Love of children
9. Humor, – you get sad
10. Humility
11. Patience
12. Devotion to the poor
13. Love of all men
14. Attention to detail together with ability to see larger aspects also.
15. Ability in politics and economics.
16. Ability, by example and love, to persuade others to follow him

Appearance

Height, weight, physical vigor (walk), depth of chest, skin, eyes, lines around mouth, flashing smile, teeth, ears, scantiness of clothing.

The massing of troops at Karachi will be a boomerang to Britain. She cant get over her habit of bullying. Very likely the military or Gov. Sylhet did this without consulting the Viceroy. Probably the Br. will claim that the Ingrall clause is being violated. Plenty of counter-claims. If Gandhi wins at Karachi that will increase the chance of a Hindu-Muslim settlement, for his prestige will thereby be increased. If Br. are intriguing to prevent it + mend, they will not get the 2d R.T.C. and resistance will again start

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The dread of loss of India hangs over Britain like a cloud.

A good example is not enough. There must be more initiative and courage

shown, or perhaps something more creative in respect to group life. The group aspects of N.V.R. must be emphasized.

The Bengal Singh executions, if they do not unseat Bapu, will stiffen the Congress demands greatly & perhaps even make impossible a R.T.C. If the Br. want to be hard they must expect a stiff reaction. It is another case of hubris bringing its nemesis.

In a peasant community, people ~~take~~ accept physical powers as immutable and fated, — sun, rain, wind, etc. So they accept political and social power similarly, & rarely revolt. But N.V.R. teaches them

to be creative about institutions. Industrialism or science has the same tendency. So NVR will tend to make men creative, but more fruitfully and finely than industrialism does. It will make them masters of their social environment and rid them of fears. Charkha will give them more power.

"Sin and Sex by Robert Briffault, (1930) says "Puritan tradition, combined with the Christian management of adolescence, has converted the sexual life of civilized men and women into a nemesis". ... Sex is no more impure and base than it is noble. But furtiveness, secretiveness, and hypocrisy are base. ... Christian morality has created sin. It has

set up the artificial stimulus of taboos to be finitely, sensually and libidinously broken."

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According to "The Economic War" by George Peel, Macmillan, 1930, capitalism has secured a 4-fold growth of prosperity in England since 1800, per head of population; a great increase in population and longevity; has invested abroad £4,000 million which has increased production and transport all over the world; has ~~made~~ distributed fairly widely (?) the current proceeds of industry.

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Has the spread of use of money and credit increased the total real trust between men in the world? I should say yes.

Probably also the ~~total~~ improvements in transport and communication have done some.

If most directed thinking deals with cause and effect, and is tiring; and if causation does not hold true in the atomic world, may not our tireless dream thinking be associated with atomic space? Or is it, as Nietzsche suggests, tireless merely because it is archaic and so we and our ancestors are habituated to it.

The trouble with Freudian theory is its idea of the division and separateness of each person.

Symbols are carriers of feeling as well as of intellectual meaning.

M. Herriot, once prime minister of France (after the war), said "We are witnessing the death agonies of England because she has deliberately sacrificed her agriculture to her trade." Another Frenchman said that England without agriculture is a "Colosse aux pieds d'argile". The French economist Leplay said that the most important thing that comes out of the mine is the miner, and correspondingly out of the land, the labourer.

The fact that cattle who are constantly in the sunshine and yet have t.b. indicates that t.b. may be a matter of diet as well as of lack of sunshine. Do the cattle of

limestone regions have as much t.b.?
I.E. Is t.b. a calcium deficiency disease?

The Psychology of Clothes – J.C. Flugel. Hogarth Press, London 1930, 21s.

Editor of The Manchester Guardian Weekly, Guardian Bldg, Manchester.

It is barely possible that at the 2d R.T.C. the Indian may allow Br. to call the settlement "Dominion status", but the independence will be greater than that of Ireland, and Br. pride & race + culture differences will widen the breach rapidly.

Gandhi wins today. If G. D. Birla goes as a R.T.C. delegate, then Br. may

corrupt him.

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"It is not the specific material that constitutes a specific problem, but a specific approach to the material. Furthermore, our mind cannot touch the material of the world, cannot deal with it, without a definite approach. This approach does not belong to the material; it belongs to the mind. The approach is not formed or fashioned by the form of our thinking with which the philosopher has bothered so much. The approach is fashioned by our general attitude and our specific aims, or by a complexity of attitudes which all belong to the realm of our mind. These attitudes may or

may not be of an emotional nature. --- We shall find our thinking controlled by unconscious attitudes, or framed by conscious ones, dealing with the material of the world through definite approaches. ---

"It is customary to separate our life of reason from our emotional life. Such separation has its subtle purposes and performs a service, but no matter how we organize and systematize and subdivide our life, one thing is certain, the subdivisions are parts of the same unity – human life at work. --- Do not let us, however, take too seriously the names that we have given to class or the names we have given to our own subdivi-

ions within our own life. The life of reason is a thing apart from the life of emotions only as a matter of our own classification. ... It is quite amusing to consider that the scholastics were the past masters of logic and used it for purely emotional purposes. They found logical proofs and evidence for their religious concepts and, needless to say, with their logic they found the proofs and evidence they wanted to find, and they were comforted. Of course the anti-religious attitude, as profoundly emotional as the religious ~~atti~~ one, bowed to a still greater extent on its appeal to, and the operations of 'reason'.

"Thus, so far as the rank and file

of humanity are concerned, we can only say that we have been framed. We are framed in our mental operations as we are framed in our emotional reactions. We were not born framed, but we have gone through with that laborious process known as education, which frames our minds and controls our emotions and prepares us for the lives that we are to lead in our respective social milieux.

[Refer to belief of Catholic Church & of Soviet in regard to this, and quotes Dewey who said 'The School, apart from life, apart from politics, is a lie, an hypocrisy. Bourgeoisie society indulged in this lie, covering up the fact that it was using the schools as a means of domination, by declar-

ing that the school was politically neutral, and in the service of all. We must declare openly what it concealed, namely, the political function of the school --- The aim of the new generation --- is to construct communist society.'

--- "Logic does not give definite form and character to our mental processes any more than grammar or articulate speech; as such, controls the meaning and content of what we say. --- Of equal importance are only our attitudes, their purport and direction, and the specific approach is without which we can handle no material whatsoever. [Cf how 'history' is thus moulded]

(? but they do)

~~Then~~ He shows how ~~[illegible]~~

attitudes & purposes, conscious and unconscious, influence our seeing certain objects, our seeing their significance, our selection of evidence. Cf. Darwin & Wundt.
V. Sinnhuitch - Poitsie, L. 1931

One of the Santiniketan boys said that Tagore is a true Indian while Gandhi is Westernized. But inasmuch as Tagore is subject to Western flattery & admiring machinery rather uncritically, I think he is less sincerely founded on Indian culture than is Gandhi. His culture is more sentimentality, while Gandhi's is rock bottom, — economic as well as aesthetic & spiritual & moral.

Every whether Tagore's assertion

of unwillingness to go with the crowd, of his Religion of Man, - is not a mark of his vanity or petulant Bengaliness, an unwillingness to acknowledge anyone as leader, a desire to stay isolated so as to criticise, an unwillingness to blend himself and be humble

FINDS 'HUNCHES' AID SCIENCE RESEARCH

Dr. R. A. Baker Reports 200 Scientists Lay Many Finds to an "Intuitive Flash."

REST TIME MOST FRUITFUL

But Long Study Must Precede, Says Paper Prepared for Chemists' Conference in Indianapolis.

Special to The New York Times.

INDIANAPOLIS, March 29.—Credit is given to the "hunch," or intuitive "flash of genius," for the solution of many difficult scientific problems by nearly 200 scientists of 232 whose answers to a questionnaire on the subject were given out today in a report to the American Chemical Society, which opens its annual meeting here tomorrow.

The scientific hunch is defined as "a unifying or clarifying idea which springs into consciousness suddenly as a solution to a problem in which we are intensely interested."

"In typical cases," says the report, "it follows a long period of study, but comes into consciousness at a time when we are not consciously working on the problem. A hunch springs from a wide knowledge of facts but is essentially a leap of the imagination in that it goes beyond a mere necessary conclusion which any reasonable man must draw from the data at hand. It is a process of creative thought."

The report was prepared by Professor R. A. Baker of the College of the City of New York, who, with Dr. Washington Platt of Syracuse, N. Y., as collaborator, sent questionnaires to 1,450 scientists, including chemists, physicists, mathematicians, biologists and psychologists. Of the 232 replies received 33 per cent reported that they had experienced this phenomenon frequently, 50 per cent, occasionally, and 17 per cent, never.

"Hunch" Often Precedes Sleep.

The hunch, it is found, comes to most scientists in that borderland of consciousness just preceding sleep, or when the mind is fresh upon awakening, or when the conscious mind is dwelling on some unrelated subject.

All agree that there must be a long period of investigation of data, then a period of assimilation of facts and then a season of complete mental rest. It is during this rest that the hunch comes, bursting on the scientist in a flash.

There are four stages in research work, according to Professor Baker. The first is "preparation," in which the problem is investigated by reading and experiment. The second is "incubation," in which the mind, often unconsciously, goes over the information acquired in the first stage. The third is "illumination," consisting of the hunch. And the fourth is "verification," in which the hunch, or working hypothesis, which seems to unify and explain all known facts, is tested by experiment.

A hunch came to one scientist "while dodging automobiles across Park Row and Broadway in New York."

The questionnaire inquired as to the condition of the individual's mind and the surroundings under which these revelations appear. The general conditions described are good health, relaxation, freedom from worry and freedom from interruption.

Many mention some mild form of exercise or manual employment, such as shaving, dressing, driving an automobile, gardening, fishing, golfing, riding in a train and playing solitaire. Their best ideas came to several scientists while they were walking in the country and to others while they were listening to music.

next page

Justice Holmes has been a great judge because he was first a quietly great man, filled with an irrepressible intellectual zest and unflagging enthusiasm for life. As he put it in one of his sparkling occasional addresses:

> The chief worth of civilization is just that it makes the means of living more complex; that it calls for great and combined intellectual efforts, instead of simple, uncoordinated ones. . . . Such efforts mean more life. Life is an end in itself, and the only question as to whether it is worth living is whether you have enough of it.

For ninety years this eternally young man has had "enough of it":

> With all humility, I think "Whatsoever thy hand findeth to do, do it with thy might" infinitely more important than the vain effort to love one's neighbor as one's self. If you want to hit a bird on the wing, you must have your will in a focus, you must not be thinking about yourself, and, equally, you must not be thinking about your neighbor; you must be living in your eye on that bird. Every achievement is a bird on the wing.

The influence of Justice Holmes has been due, however, not only to his character, to the quality of his thought, and to his sympathetic understanding of the modern world in which we live, but also to his rare power and skill of literary expression. Truly enough does Felix Frankfurter say: "He has built himself into the structure of our national life. He has written himself into the slender volume of the literature of all time." In the midst of one of Justice Holmes's legal opinions we read: "A word is not a crystal, transparent and unchanged; it is the skin of a living thought and may vary greatly in color and content according to the circumstances and the time in which it is used." Compare the hammer-like force of this sentence: "But whatever the consequences we must accept the plain meaning of plain words." How

But after all it is as a judge that Justice Holmes has made his deepest impress on our life and thought—and that because he has had so sound a conception of the place of law and the judge in the process of living:

> There is, too, a peculiar logical pleasure in making manifest the continuity between what we are doing and what has been done before. But the present has a right to govern itself so far as it can; and it ought always to be remembered that historic continuity with the past is not a duty, it is only a necessity.

Differences in Types Shown.

"Differences in mental types are clearly seen in the following contrasts," says Professor Baker. "Several say that their hunches come only when they are alone. A larger number find discussion with others stimulating to thought. Some refer especially to the stimulus of explaining a problem to students."

In answer to the question: "Do you find any particular conditions definitely unfavorable for the appearance of such reevlations?" the scientists mentioned fatigue, petty irritations, noise, worry over domestic or financial matters, depression, anger, intense interest in something other than the problem to be solved, too constant work on the problem, working under pressure, anxiety over the success of the research and too long periods of confined work.

The detriment most commonly noted was interruption or the fear of it.

Fifty-three per cent of those answering said that they used devices to create conditions favorable to the "hunch."

"The expedients named were mentioned in the following proportion, taking 100 per cent the number of those answering the question in the affirmative," Professor Baker continues. "By temporarily abandoning the problem and taking up other work, 60 per cent; by a period of idleness and complete relaxation not spent in attacking any other problem, 45 per cent; by going over the problem just before retiring for the night, 47 per cent; by physical occupation or exercise, 15 per cent; by the use of coffee, 42 per cent; tobacco, 14 per cent; alcohol, 3½ per cent.

"It is now generally admitted by health authorities that alcohol often hinders and under the rarest conditions furthers real constructive thought," he adds. Several who reported that tobacco aids their thinking state that they 'do not recommend this method.'"

Charlie

...ner dur-
...of their respec-
...Holmes may have
...on James a belief in
...ness and in the workability
even of a universe one does not
understand. At the same time the
friendly clashes he had with James
may have strengthened his own
conviction that somewhere all roads
cross, that no part of the universe
is important except in its relation
to the whole. He expresses this
theory finely and frequently.

"If the world is a subject for
rational thought," he has said, "it
is all of one piece; the same laws
are found everywhere, and every-
thing is connected with everything
else; and if this is so, there is
nothing mean and nothing in which
may not be seen the universal
law."

He is called a liberal and it has
been assumed that he "...

...somewhere of
caring more about the way of doing
a thing than about the thing itself.
He loves to quote George Herbert's
lines:

*Who sweeps a room as for Thy
laws,
Makes that and th' action fine.*

It seems to be his belief in the
value — almost the sacredness — of
good workmanship that has kept
flourishing in him his faith in life
and in living. Four years ago he
said, "I will not resign or quit un-
til the Almighty Himself requests
it." And as long as he sticks to
his post he carries his full share of
the load, doing as much as the
youngest member of the court. It is
a heavy load. The court sits from
October to June, holding daily ses-
sions from noon until 4:30, with
half an hour out for lunch. C...
must be studied and ...

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One or two phrases of Justice
Holmes give that savor of the man;
his dislike of self-publicity; his faith
in the value of quiet achievement.

"The root at once of joy and beauty
is to put all one's powers to a great
end—to hammer out as compact and
solid a piece of work as one can,
to try to make it first rate and to
leave it unadvertised."

Advice to "Young Feller"

"Do the handsome thing, young
feller! Don't be content to be a
lawyer; be a lawyer in the grand man-
ner. If you are sailing an intellectual
bark, prepare for rigors and head
straight for the North Pole. If you
want to hit a bird on the wing you
must have all your will in a focus—
every achievement is a bird on the
wing. Forget subjectivities. Be a will-
ing instrument."

...certainly as they ...
larity of horrific War novels. The morbid and
the decadent, in general, are evidence of a
temporary excess or disequilibrium.

The conclusion, then, must be that, since
the human organism acts more variably than
the steam-engine, equilibrium will often be dis-
turbed, and that such manifestations as Signor
Praz examines are inevitable in every age:
what varies is their form of expression. The
periodical orgies of primitive races were only
earlier forms of that safety-valve of which
imaginative literature is a later one: and the
orgy had the advantage of leaving no record
over which an idle mind might brood. No
way short of evolutionary process can elimi-
nate the shocking, the horrid and the dreadful
from the emotional life, and so from the art, of
the world. It has as many forms as Proteus,
and no human activity, not even the highest,
is exempt from its action: it intrudes into the
contemplations of the saint no less than into
the *ennui* of the sensualist, and the sculpture
and stained glass of cathedrals display it no
less than the art of Delacroix and Moreau.
Yet there is no single name under which all
its manifestations can be embraced. Signor
Praz quite rightly insists on this in his brilli-

Can it fairly be said that when women spend an expensive amount of time improving their appearance, it is a sign of decadence, - a subconscious realization of loss of inner integrity and strength?

The Road to Culture

A State of Mind and Its Achievement

The Road to Culture. By Charles Gray Shaw. $2.00. New York: Funk & Wagnalls Company.

FOR something like thirty years Dr. Shaw has been teaching the students at New York University the ideas and theories set forth in this book. So long a contact with the growing mind has given him abundant opportunity to watch the developing social mind of America, especially during these complex, critical, contradictory, post-war years. The waves of ever-changing thought and opinion of shifting values and wavering desires have washed high around his look-out tower; to each of these in turn, he has given its due evaluation in relation to the problems the cultured man or the man who seeks to become cultured. Dr. Shaw is quite convinced of the sincerity of our present desire for that mental and social integrity that come with the attainment of culture. Each new generation has sought its own peculiar intellectual and esthetic expression, has sought to unite culture with civilization, urbanity with refinement—not an easy task, when one considers the various nationalities that have brought their conceptions as to what American culture should represent and emphasize.

Dr. Shaw defines culture as "the state of mind, like happiness, not the state of possession, like real estate." It is the art of knowing what to do with ones self when alone; it is a fondness for the fine, the superior, things of life; it is an inner life that contemplates its remote interests; it is taste or sensitivity to the fine and spontaneity to the noble. As to who are cultured, he makes no surmises; as to who may become so he is more definite; answer: everyone who is willing to practise the process of culture—the achieving of this state of mind, this knowing, this fondness, this taste. For no one is born cultured any more than one is born learned.

The practise of culture may involve all sorts of strange things; from classical archaeology and Italian primitives to old Catalan. But it means of necessity a certain intelligent sympathy for the five fine arts: architecture, sculpture, painting, music and poetry. "When one realizes that his mind is meant to be a living organ of appreciation rather than a museum he will not worry because he is weak on mosaics or stained glass or Gothic. His only concern is really a subjective one; is he in the right frame of mind to enjoy an intelligent outlook on the world of beauty?"

The matter of culture is to be used as a release from the sounds of noisy civilization, release from the domain of matter and motion; not that we cast aside all participation in the world about us but rather that we emancipate ourselves from its usual influence. And we use it with all its limitations, to achieve that culture which means happiness, enjoyment, relaxation, freedom, in other words, whatever creates a personality plus the artist soul, either creative or appreciative.

G. R. B. R.

METROPOLIS, or the Destiny of Cities. By PAUL BANKS. 7 × 5, 86 pp. Daniel. 3s. 6d. n.

"Without analogy being strained," writes Mr. Banks at the beginning of his book, "the metropolis can be ideally regarded as under obligation to fulfil in the community the function of the central nervous system in the individual. In return for the sustenance drawn from the labour of countryman and seafarer the metropolis ought to respond to their needs, and to pay in direction, culture and the general raising of civilization." His book is, in substance, a demonstration of London's failure to fulfil its ideal obligation, of the contention that "London's service, commercially and spiritually, is not worth the toll it takes of the national income." He paints a cheerless picture, true enough in many ways, of life in London, but, in discussing London as a centre of art and culture, paints his picture blacker, we think, than is just. We are very willing, however, to join with him in his protest against the mechanically aided extension over the whole countryside of the most vulgar attributes of the metropolis. Mr. Banks's remedial suggestions are not very helpful: he wants "a body of mentally influential citizens, with far-seeing love of their folk as a whole," to "constitute themselves the advisers of Parliament, and call directly upon the folk to insist on the application of their advice."

OUR NEW PROGRESS. Two Essays, Cornucopia and Caritas. By JAMES BAYARD CLARK. 8¼ × 5¾, 128 pp. Putnam. $2.

Dr. Clark believes that the self-sustaining faculty is the essential basis of physical and psychical health. In these two essays he traces the decline of that quality from the time of the institution of slavery up to our own period, when the middle-class alone remains to fight against the two evils of slavery and charity. He maintains that the bulk of the human race inherits the mind of the slave or the slave-owner; that "if the dictionary has failed to classify man as parasitic it is only because its writers have failed to study the habits of the species"; that now "the professional soul has definitely been put in chains"; and that the independence of the universities has been undermined by the charitable gifts of Puritans, whose religion encourages them to make money but frowns on most of the natural ways of spending it. The author approaches the question without cynicism; but he might have been more constructive if he had not attributed an unnecessary power of endurance to the inherited sense of inferiority.

Tennyson

Fame loved him well, because he loved not Fame,
But Peace and Love, all other things before,
A man was he ere yet he was a name,
His song was much because his love was more.

—RICHARD LE GALLIENNE, in Collected Poems.

New York Herald Tribune
March 30, 1930

'AE' Sees U. S. Decline Starting In Generation

Cities Losing Vitality Source by Rapid Depopulation of Farms, Irish Poet Declares

Back From Tour of Nation

Youth's Urban Trek Terrifies Country Folk, He Finds

(Reprinted from yesterday's late editions)

George W. Russell, the celebrated "AE," Irish poet, mystic and economist, has completed his tour of the United States, and Saturday night at Town Hall he told of some of his observations. "In almost every state," he said, "I found the people terrified at the way the young people are leaving the country for the cities."

Terming the tendency "a problem of tremendous importance for you," Mr. Russell quoted this saying of a sage of ancient China, holding it still to be true: "The well-being of a country depends upon its agriculture. Agriculture is the root of the nation. Commerce and industry are the branches and leaves of the tree. If anything injures the root, the tree of the state will die."

If the present process continues, and he declared "it seems logical that it must," "AE" held that in another generation or two the United States would have only from 10 to 20 per cent of its population located on highly organized industrial farms, while the remaining 80 to 90 per cent would be in cities.

Finds More Energy Here

"I should consider such a condition as that," he said, "a danger to life, a danger to the quality of your humanity."

He implied it would inaugurate the decline of the nation and that it would certainly be the beginning of the decline of New York City. New York and the other American cities, he said, still are teeming with vitality. In fact he had never seen communities "charged with more restless energy than your American cities," but the present movement of people to them from the rural sections could not continue indefinitely.

"The time will come when your cities, like the cities of Great Britain already have attempted to do, will have to vitalize themselves, and that is an experience we in the Old World have found is impossible."

Great cities, Mr. Russell said, do not affect the quality of life of the wealthy of the fairly well-to-da, but they do affect the lives of the workers. In the slums retrogression begins. He had heard of only one person who was a fourth generation Londoner. One of the major couses of Rome's fall, he quoted historians as saying, was the neglect of Italian agriculture.

Twenty-five years ago he had read in an American journal that in New England, near New York, there were 25,000 neglected farms. "I said to myself then," he continued, "that the disease which attacked Rome has begun its attacks against the mightiest city in the New World."

Cites Fable on Farm Aid

It seemed to him that the American agricultural engineers, through the state agricultural colleges, had come to the aid of farmers. That aid, however, reminded him of the fable about the elephant who, coming upon a brood of motherless chicks, said to herself: "Poor chicks. I will adopt you." Whereby, he recounted, the elephant sat down on them.

The country, he said, must build up its rural civilization and some how make it so prosperous and pleasing that few would want to leave it.

"AE" spoke under the auspices of the Community Councils of the City of New York. He does not intend to return to Ireland until some time in May, but this was his last public appearance in this city. John Kirkland Clark presided.

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NVR book p 203 change the phrase "chips on plate"

The V. may afford to investigate police courts prove that I am innocent, at least, has not changed its bent.

THE HIDDEN LIFE

—:o:—

(BY T. L. VASWANI.)

Suffering, too, is a sacrament suffering, too, is a gift from the All-Giver. And lying on my bed of illness I have received thoughts too deep for tears. One of them I recorded in the following words:—

My soul! be humble as grass, be patient as the tree, be prayerful as the daisy!

How humble is grass! We trample upon it; it bends; it does not break! So must thou be my soul! complain not! Do they trample upon the ideals which thou dost adore? Do they turn away from thee in passion and hate? Complain not! Bless them that ill-treat thee or speak ill of thee. They but draw thee nearer to the Lord. Be humble as grass!

Look at you tree! How patient! The sun beats upon it and the rains descend upon it; it stands in the midst of all difficulties. So stand thou, my soul, patient amid all trials and tribulations. Stand thou, patient as the tree!

And the daisy! See how each day it looks at the sun! The daisy turns its face to the morning sun! So be thou, my soul! Gaze at Him, the Sun of Suns! Gaze at the beauty of the blessed one! And receiving from Him some rays pass them on to others to warm and heal some aching hearts.

Humble as grass, and patient as the tree and prayerful as the flower, thou wilt grow in the hidden life of the Hidden God. (Translated from the Vernacular).

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for assisting educational experiment, is to be congratulated on Mr. Bellerby's book.

MONEY VERSUS MAN. A Statement of the World Problem from the Standpoint of the New Economics. By FREDERICK SODDY. 6¾ × 4½, 121 pp. Elkin Mathews and Marrot. 3s. 6d. n.

Professor Soddy is one of those who attribute all economic ills to the present money system, and in particular to the free issue of credit at interest by private banks. His argument suffers from unfamiliarity with the latest economic ideas, but at least avoids the common mistake of wishing to abolish interest, which he recognizes, though indistinctly, to be a necessary means of rationing savings. Professor Soddy's main case is that the banks, by issuing private money, are robbing the community in the same way as a counterfeiter of coins.

When the banks lend what Professor Soddy calls "non-existent money" (that is when they allow investment beyond saving), it is true that they tax the community through rising prices. But in a properly controlled currency system it is not the "banks" but the central bank of issue alone which thus profits; and it is expected in return to maintain a stable monetary unit. It is nevertheless true that the central bank, through its privilege of issuing money at interest, is paid for the service of waiting, which the community as a whole performs. Of the difficulties of regulating the currency according to an index-number Professor Soddy seems to have no idea.

THE JACKSONS AND —
Fonts

April 1

Congress working Committee are not being too stiff now because they want to give time to organize boycott and other work more thoroughly and to increase unity with Muslims and Moderates. Also not to frighten or antagonize Britain too much. Britain is taking Congress demands only as bargaining terms. I think not. In the new Congress demands there are 8 of Gandhi's original 11 points. The 3 omitted are the Coastal Traffic Reservation Bill, ~~the release of political prisoners~~ and the abolition of secret police. The former will follow upon control of foreign policy and the latter is implied in free speech & free press & control of police. So in this respect also Gandhi has had his way.

The clause about "in the interests of India" in P 2 of the agreement with

the inconsy contains the secret of why the Congress agrees to go to London and what will happen there. See my letter to the Nation by way of explanation.

The day of the Indian settlement was just 1 year after the date of Mahatma's letter to the Viceroy, - Nov 3.

~~The~~ Gandhi said he might not bring back full self govt from London, but he refrained from threatening as to what Congress would do if they did not get it. My view, though hard for ~~extremist~~ young revolutionaries to swallow. But it grows out of strength and N.V.R. Nevertheless, I believe the resistance will be renewed if Britain does not yield. Then the Moderates & Muslims can not say that Britain has not been given a chance. Then if they do not join in the disobedience, it will

clearly by either because of cowardice or because they want Br. rule & capitalism. So when the struggle is renewed they will be compelled to come out as open enemies of Congress. That will ease the task of evolution.

The final results of the Bo. "deficit" for 1930-31 shows that Snowden exaggerated it in order to compel unions to accept wage decreases.

April 2. Bapu's statement about my small delegation to London and not dining out shows he means business. One cannot assert that he has gone back on the revolution or the pleasants unless you also say Jawaharlal has done likewise. Tonight's Bombay tries to say that Gandhi is going to be "reasonable"

but the Br. always give him up wrong, & now they are voicing their hopes plus their vainglorious pride over the G-J. ~~ag~~ truce. If Bapu can win the Moslems he can easily give up the Moderates. The Moslems ~~in many~~ would be less of a drag, partly because they are not cowards and partly because most of them are not wealthy. I think then they would join him in a ~~an~~ N.V.R. campaign. With the prestige of Karachi he has good prospect of making a settlement. The resolution about untouchables shows that the Mahasabha has backed down a lot, & so it may also agree to the Moslem settlement.

That Bapu is leaving India in July shows that things are moving fast.

In Wm James "Memories and Studies", Longmans Green, 1911 p 234 he says

"Writing is higher than walking, thinking is higher than writing, deciding 'no' higher than deciding 'yes', — at least the man who passes from one of these activities to another will usually say that each later one involves a greater element of <u>inner work</u> than the earlier ones, even though the total heat given out or the foot-pounds expended by the organism may be less".

See also his Principles of Psychology Vol I, Chs on Habit p. 125. Henry Holt & Co, 1893, N.Y.

It is significant that Gandhi has not yet gone back to Sabarmati. His decision to wear dhoti in London, & to take only a few delegates & avoid dinners & blandishments, shows that he means business.

B. H. Liddell-Hart in Yale Review July 1930 on "Armament and its Future Use." says, "Marshall Saxe's acute verdict two centuries ago – that 'multitudes serve only to perplex and embarrass.'"

p. 652. "In reality, it is more fruitful, from the military point of view, to wound than to kill. While the dead man lies still, counting only one man less, the wounded man is a progressive drain upon his side. Comrades are often called upon to bandage him, sometimes even to accompany him to the rear; stretcher-bearers and ambulance-

divers to carry him back. Doctors and orderlies must tend him in hospital. And on his passage thither, the sight of him tends to spread depression among the beholders, acting on morale like the drops of cold water which imperceptibly wear away the stone. So at sea, crippled ships have a cumulative effect in crippling the fleet both directly and indirectly."

p. 656. "Germany's experience has shown the boomerang effect of shocking the world's conscience."

[The above passage (652) is true only so long as men are needed for violence. If the contest is non-violent on one side, the motive is pure self-interest, then the sight of wounded men and the caring for them stirs all to existence and unity and sympathy, -

to raise morale of that side and to lower the morale of the ~~other~~ attackers. ORSq).

April 6. Gandhi's proposal to be the sole delegate at R.T.C., with advisers, may be a sign that he thinks little will come of it, also that he mistrusts the Br. trying to corrupt other delegates, also that he is afraid of bad blood between Br. & Jammadmulal. Or that Moslems & Moslems will not defer to any Congressman but him. It is very dangerous running a sole dictatorship like that. Also that he is the only Congressman whom Br. truly respect. Newspaper points out that lots of Congressmen at home could get things better organised for removal of fright. Will save Congress expense to have only a few.

Sunday Evening, April 5

"THE COLLAPSE OF CAPITAL"

The Nemesis of American business—overproduction in the machine age—unemployment as a twin evil—the need for co-ordinated engineering control.

STUART CHASE

STUART CHASE, Economist, who spoke to us last year on "Men and Machines," needs no further introduction to our audience or any other audience in America. He is one of the foremost Economists in the United States and has been called "the philosopher of the power age."

Mr. Chase answers Dr. Fosdick's challenge as follows:

"Until somebody develops a fool-proof airplane and puts it into mass production, thus giving prosperity a new backbone, I fail to see why we are not in for a gruelling period of overproduction, unemployment, and economic mal-adjustment. When the motor car hit the saturation point and began to dissolve, the Prosperity Chorus was out of a job—though it did not realize it and went on singing for months and months. Indeed some of the boys are singing yet.

"An airplane or some similar gadget—it must be good for two or three million jobs at least—might give us another boom for a while, until the air traffic cops were overwhelmed and another saturation point was reached; when wham! But the gadget is not in sight and the breadlines are. *It seems to me that the times call for the boldest economic thinking that this Republic has ever done.* The old saws will not work; the old formulas are played out; the system of unlimited free competition has been drifting into insolvency ever since the first merger and the first trade union fifty and more years ago, and is now completely bankrupt. Its high priests are doddering utopians, unmindful of the billion horsepower that has knocked their philosophy galley west. Good old supply and demand are in a roadside ditch, buried under a capital equipment of double normal requirements. Less government in business and the Federal Reserve to hold everything. There was and it did—and swell advice that turned out to be. *An Indian in a Mexican village is a plutocrat compared with six or seven million American citizens today.*

"The government ran the war pretty well and I do not see why it cannot run what may be an even more serious crisis equally well. By running it I mean taking the initiative in a program of reasonably drastic action. *Business today will assume no responsibility of leadership. It is badly frightened, to begin with, and has no leaders, to end with.* It might do something only if it were prodded hard enough. I think Congress, state governors, state legislatures, should seize the throne which business has abdicated—pretty shaky it always was—and set the balls rolling. Nor is there a great deal of time to lose, failing the aforementioned gadget."

If Gandhi cannot settle the Muslim question it turns out to be the fault of Muslims, and will mean that they prefer Br. rule. But many of them will not want it to be willing to join Congress in further N.C.O. struggle. Another such struggle will mean a peasant revolt. The Muslims may want that so as to upset Hindu bunyas & landlords. But the upper will not ~~[illegible]~~ help the Br., for they know now that the struggle will be renewed. Hitherto they have used Moslems for their own ends & thrown up strife. Now they find they cannot stop it. I think Willingdon will spill lots of beans, and after he retires the intuition will grow more true. Perhaps this is another reason for only Gandhi going to London. If only he goes it will act as a threat to England, for the others will be busy organising at home. The Viceroy

newest advance shows that with Br. prices are scared of propaganda in the States. If a new struggle starts, it will be in States as well as Br India, I expect. Gandhi can perhaps frighten moderates into line by threat of peasant revolt. If he comes to America it may be in anticipation of a new struggle.

Re time agreement, Britain acted first & acknowledged Congress strength. Did not deny allegations of police excesses, tho' govt did deny some other of Gandhi's claims, - e.g. re to illegal arrests. (2) Gandhi's forbearance on police excesses reveals a strength & confidence & generosity, which Br. cannot but admire.

are made as in Professor Slosson's book: that education is over-organized and over-administered, and that the driving motive for going to college is to gain "special privilege and a differential advantage in the economic struggle." These criticisms are given point by reference to the alumni who are, with few

Not asking for the fruit of works is a very thorough way of achieving unity, of acting as if there were unity, of creating unity. Do the Indians use the word "realize" in the sense of both individual understanding, and of creating? In fact it should have that meaning, — making real not only to one's individual mind but also to the minds and even sense perceptions of others, making it an objective as well as a subjective reality. Objective means perceptible by senses of everyone. To realize God thus becomes a great undertaking. Some actions are magnified and externalized thoughts (externalized means perceivable by senses), and since we should strive for wholeness, — an inner realization of God must lead to its externalization — creation of K. of G.

Gandhi says "The British people have a faculty of self-delusion ~~that~~ as no other people have".

The desire for power over other people is a form of divinerness.

It begins to look as if the Br. bureaucracy in India are stirring up Moslems vs Hindus so as to destroy all the previous work. If so, it will come to civil war and there will be horrible slaughter. If it comes to that, both Moslems & Br. will lose all their prestige. Br. argue probably that if these riots are so bad, then the Br. army cannot be withdrawn and if that stays then all the rest of the present machinery must stay.

Gandhi may go to the R.T.C. just to satisfy the Indian Moderates, but it will not come to anything, - not even satisfying them. So the struggle will come to begin again, or a civil war partly, some ~~Moslems~~ Moslems fighting the Congress & other Hindus. Br. troops will intervene & then the majority of India will rise. At the second struggle there will be a peasant revolt & then the Br, the landlords, & ~~the~~ Moderates will get cleared out. Perhaps some of the old die-hard Moslems will die. N.W.F. Moslems will side with Congress. The communal fighting will be mostly in cities.

Gandhi will be able to say "I told you so" to all Moderates after the failure of rd conference. But they will not join him. They are too cowardly & fond of Br.

Articles and Books by R. Bejega.

1. Article on Φ.Β.Κ. men and Success, in Harvard Monthly - while I was in college, - about 1902.
2. Article about Taj Mahal in H. Bellows's paper in Minneapolis, 1915. "A Monument to an Immortal Love."
3. Article on Solar Furnace in one of the cotton textile journals 1916 or 1917.
4. Address before the Society of American Mechanical Engineers, New York City, 1917 or 1918, on Solar Furnace.
5. Briefs before Interstate Commerce Commission in Locomotive Repair cases vs the Pa RR, N.Y. Central, C & N.W., and others, for the Ry. Employees Dept of F of L., jointly with F. P. Walsh. 1921 or 1922.
6. "Models of Machinery" in Current Thought Madras, Feb 1926.

7. "Aspects of Spiritual and Moral Beauty in Charkha and Khaddar," Modern Review, Calcutta, Nov. 1925.

8. "Economics of Khaddar" – S. Ganesan, Madras, 1928.

9. "Psychology and Strategy of Gandhi's Non-violent Resistance" – S. Ganesan, Madras, 1929.

10. "Gandhiji's Satyagraha" S. Ganesan, Madras 1930.

11. Sundry articles & letters & editorials on the Indian situation in the Nation (New York) from June 1930 to July 1931; also in "Unity" (Chicago), August, 1930; the Boston Globe (Sunday) July, 1930; The World Tomorrow.

12. Second edition of "Economics of Khaddar", 1931.

13. "Gandhism and Socialism" – pamphlet, Ganesan, 1931.

14. Gandhism vs. Socialism – John Day Co., N.Y. 1932

15. The Power of Nonviolence – J.B. Lippincott, 1934

Perhaps Br. humanity in India are at loggerheads with most Br. opinion in England re Hindu-Moslem quarrel. Perhaps Br. hand in it all will get shown up eventually. Anyhow, if it goes on Br. trade in India will go to hell. India's gone is telling them again. Hard up, I guess. Most educated Hindus ~~will~~ of will blame Br. for the quarrels, and this will harden them re Br. rule.

If greed is a coarse form of fear, then desire is a more or less mild form of fear, & desire for fruit of works is an empty lot one will not get the fruit of works. Thus the world is a vast empty nonsense. If so the Gita is surely right, and Buddha too. But then this is like saying that something is a

form of fear, - that all intelligence is a mode of fear

Quotation from A. N. Whitehead's introduction to Wallace Donham's "Business Adrift" (Megraw Hill 1931).

p. XII -

"Throughout the span of civilization up to the present moment, the growth of condensed aggregates of humans, which we call cities, has been an inseparable accompaniment of the growth of civilization. There are many obvious reasons, - the defense of accumulated wealth behind city walls, the concentration of materials requisite for manufacture, the concentration of power in the form of human muscles and, later, in the form of available heat energy, the ease of mutual intercourse required for business relations,

the pleasure arising from a concentration of aesthetic and cultural opportunities, the advantages of a concentration of governmental and other directing agencies, administrative, legal, and military.

"But there are disadvantages in cities. As yet no civilization has been self-supporting. Each civilization is born, it culminates, and it decays. There is a widespread testimony that this ominous fact is due to inherent biological defects in the crowded life of cities. Now, slowly and at first faintly, an opposite tendency is showing itself. Better roads and better vehicles at first induced the wealthier classes to live on the outskirts of the cities. The urgent

need for defense had also vanished. This tendency is now spending rapidly downwards. But a new set of conditions is just showing itself. Up to the present time, throughout the eighteenth and nineteenth centuries, the new tendency placed the home in the immediate suburbs, but concentrated manufacturing activity, business relations, government, and pleasure, in the centers of cities. Apart from the care of children and periods of sheer rest, the active lives were spent in the cities. In some ways, the concentration of such activities was even more emphasized, and the homes were pushed outwards even at the cost of the discomfort of commuting. But, if we examine the trend of Technology during the past generation, the reasons for this concentration are largely disappearing. Still more, the

reasons for the choice of sites for cities are also altering. Mechanical power can be transmitted for hundreds of miles, men can communicate instantaneously by telephone, the chiefs of great organizations can be transported by airplanes, the cinema can produce plays in every village, and music, speeches, and sermons can be broadcast. Almost every reason for the growth of cities, concurrently with the growth of civilization, has been profoundly modified. ---"The quantitative aspect of social change is of the essence of business relations. Thus the habit of transforming observation of qualitative changes into quantitative estimates should be a characteristic of business mentality."

We cant know everything, - such infinite detail. ∴ Concentrate on making our own inner attitude right.

Re education, Elinor thinks that college is chiefly important as a social environment away from home, & that it is important for boys & girls to get away from home & meet problems for awhile without too much responsibility. Cf Trust

---

The Irish go in for being policemen and politicians, and the Jews for making money, largely because previously they have suffered oppression. These things give them a chance to exercise power & relieve their inferiority complex. May we not say that to a

considerable extent the desire for display and for power over other people is always an indication of an inferiority complex, i.e. of a wrong relation to God. Those in right relation to God have true humility and do not want external power over others. They see the inwardness of spiritual power, and confine their efforts to self-purification, knowing that the Self is all-inclusive & knowing the power of example, leaving them as to the spirituality of most bishops.

It is right and natural for people to want their lives to be significant and dignified. But they ought not to seek it in terms of competitive show.

position & power in reference to other peoples. Life should be made significant by our relation to God, — God transcendent & immanent in Nature, in other peoples & in ourselves.

Norman Brown says the Indian struggle is largely between ~~Indian~~ Hinduism & Islam, cultural, & ~~as well as be~~ that former will engulf Islam just as it has ~~absorbed~~ absorbed Buddhism, Jainism, etc. Superior vitality of Hinduism. Superior power of Saivism, the sun, & all its implications.

April 25. I think that the elimination of the political power is ~~the~~ a necessary pre-condition to settlement of the

Hindu - Moslem quarrel. M. Brown's idea substantiates this. The greater political problem must be solved before the lesser. The E & W cultures are so different ~~that~~ & so antagonistic that they are psychologically far more clearly differentiated than that between Hindoism & Islam.

Gandhi more strongly wants the Indic culture than Tagore does, & his fight for it carries much more vigor than Tagore's does.

Westerners assume that evolution is sufficient to give direction to Karma. Not so.

AJANTA. THE COLOUR AND MONOCHROME REPRODUCTIONS OF THE AJANTA FRESCOES BASED ON PHOTOGRAPHY. With an Explanatory Text by G. YAZDANI, and an Introduction by LAURENCE BINYON. Part I. (Oxford University Press. London: Milford. £8 8s. net.)
Published under the special authority of H.

In the presence of these reproductions one is not very much inclined to attempt verbal descriptions of the Ajanta paintings or even to enlarge upon their artistic merits; but there is one passage in Mr. Binyon's introduction which is not only true to the particular case but so valuable in its bearing on the question of artistic design in general that it must be quoted at some length. Mr. Binyon had said, many years ago, that, in comparison with Chinese art the composition of the Ajanta painters seemed to him "crowded and incoherent" and their art "primitive." This judgment was questioned by M. Ivan Stchoukine, and Mr. Binyon now admits that it has been somewhat modified by closer acquaintance with the works. He says:—

> At any rate I freely acknowledge that the more the frescoes are contemplated the more does one appreciate the subtle relationships that connect the groups of figures, so that though the "unity" of the compositions is not what impresses the eye at first—rather, in many cases at least, the reverse—one comes in the end to recognize that profound conceptions can dispense with the formulas of calculated surface-arrangement and have their own occult means of knitting together forms in apparent diffusion. The unity attained is not so much like the decorative unity we are accustomed to expect in works of pictorial art as like the deep congruity we find in nature, the continuity of relation between the hills and the trees and the flowers, the shadows and the light: it satisfies in the same large and silent way . . . Thus the design is not altogether on the surface, but an underlying vitality within.

The value of this passage—its truth will be evident to anybody who studies such a composition as "A Bodhisattva (Padmapāni)," Plate xxiv.—is in the suggestion that "profound conceptions" and "vitality" are themselves organizing factors. Years ago Carlyle pointed out that impassioned speech tends to be metrical—as may be observed in domestic broils in any neighbourhood where manners are free—and it is within everybody's experience that under excitement bodily movements tend to be rhythmical. In vegetable nature it is energy of growth that produces the shapely form. It is, in fact, a general truth that strong impulses and high temperatures make for order. The artistic importance of this is not merely in the fact, but may be suggested by reference to Mr. Binyon's remark that, "the artists of Ajanta had before them always the primary aim of rendering the significance of the stories they were to paint upon the walls." That is to say, it is only the design which proceeds from "profound conceptions" and "vitality within"—from a sort of inner necessity of the relation of artist to subject—that gets over the enormous difficulty of including what we call "subject interest" in a completely organized and unified work of art. It is the low-pulsed design that suffers from subject interest; and, artistically speaking, there is very little to choose between the dull representation which does not arrive at formal order and the design in which unity is secured only by leaving out some of the factors in the artistic problem.

I do not know whether our friend ever read William Vaughn Moody's "The Fire-Bringer," but there is in that poem a song of Pandora which describes exactly the terms of Henry Higginson's triumph over adverse fate:

> Of wounds and sore defeat
> I made my battle-stay;
> Winged sandals for my feet
> I wove of my delay;
> Of weariness and fear,
> I made my shouting spear;
> Of loss ,and doubt, and dread,
> And swift oncoming doom
> I made a helmet for my head
> And a floating plume.
> From the shutting mist of death,
> From the failure of the breath,
> I made a battle-horn to blow
> Across the vales of overthrow.
> O hearken, love ,the battle-horn!
> The triumph clear, the silver scorn!
> O hearken where the echoes bring,
> Down the grey disastrous morn,
> Laughter and rallying!

A striking passage in Sir James Jeans's "The Mysterious Universe" marks the reversal imposed on scientific thought by the substitution of the electron for the atom as primary constituent of the material world. Progress for the physicist had consisted for a long time of an analysis of matter into ever minuter elements, with the idea that in the end he would abut on an indivisible nugget of fact. Instead of this, he found himself skating on thinner and thinner ice, until his foot went through. His prey escaped him at the last encounter: the seeming-solid atom melted into a hollow transparency. The hunt was up. "No matter how far we retreat from an electrified particle, we cannot get outside the range of its repulsions and attractions. This shows that an electron must, in a certain sense at least, occupy the whole of space." Sir James goes on to suggest that speculation now tends to an amalgamation of energy with thought. An analogy begins to appear between the workings of the ultimate forces and the workings of the human mind.

Such an amalgamation has long been a commonplace of the philosophy called idealism, which has, as it were, silently assumed this culminating discovery that every electron occupies the whole of space. It holds that all truth comes home to every thinker, that the mind has a universal passport, is nowhere excluded or exclusible, that, like the omnipresent electron, every vibrating thought-moment speaks and listens to the sum of created things. This sense of truth universal, repeated in every mind in every moment of existence, began for us with Plato; but it first became an influence affecting daily life through the teaching of Jesus Christ, when He called men sons of God and claimed them as the equal inheritors with Himself of one Heavenly Kingdom. Unfortunately the truth Christ taught has been partially obscured by the very processes which revealed it. A very bright light was needed if this most far-reaching, most home-abiding of all truths was to be made visible; and the blaze of the light has distracted our attention from the truth it illumines. Contrary to what many people suppose, there is this difference between religious and scientific truth: that a truth of science can be accepted, but a truth of religion must be felt; and to feel certain truths it is first necessary to be disposed to feel them. The discovery of the all-penetrating electron is on that account a solvent. It opens our minds to a kind of truth against which they might otherwise be closed. A little while ago those who talked of the unity of evolving life or the brotherhood of man seemed to be playing with phantoms. But now the stubbornest of the Philistines finds his scepticism undercut. What he accepts of the electron he cannot deny to the intelligence.

A new day therefore dawns for all the religions of humanity, of which, for us in this Christian country, Christianity is naturally the chief. Whereas men lately supposed that material things excluded and worked against one another, like cogs in a machine, they now find that the condition of their existence is an unfettered fusion. So perhaps our human exclusions and antagonisms may not be as fatal as they seem. Every man is a microcosm, reflecting the universe; every electron is the same. Once we should have thought it self-evident that if two men desired the whole, their desires would be conflicting. Now we shall admit that if both possessed it, each would have twice as much as if either had it to himself, since each would include the other's possession in his own. The solitary possessor is a man in a walled room, the pair are in a room between opposing mirrors, where each sees his own and the other's reflection in an infinite series. And then, what each sees effectually is but the feeblest fraction of what he might see. He claims the created universe and crouches timidly in a dark corner. We are all lost on our immense estate, our minds no more penetrate the vast expanse than a glow-worm's ray that lights the nearest grass-blade. We need reflectors everywhere, and the more variously they stand the better our chance of correcting the bias of place and partiality in all. Differences, antagonisms even, are vital, since they alone secure us against self-hypnotism. We need not further elaborate the value to mankind of its families, races, nations—those suns, constellations, nebulae of the night of truth. The topic is a familiar one.

Why, then, if material and spiritual inter

Carlyle's most representative work is *On Heroes and Hero Worship*. Like all important, fruitful books, this one is dominated by a single great thought to which everything else is subordinated; and, like all significant, fruitful thoughts, it is a simple one that lies near at hand. Up to Carlyle's time, heroes had been looked upon as something pompous, dazzling, and theatrical. Carlyle, however, portrayed the hero as being distinguished from other men by his simplicity, by his mute, unpretentious service of the idea that fills him and secretly leads him forward. His chief quality lies in the fact that he always speaks the truth, always has his feet on the ground of facts. All other marks are secondary. He is the bravest of men, but his bravery has nothing dazzling or theatrical about it. He is no brilliant, wonderful adventurer, fighting dragons or demons; he faces the much more difficult battle with reality.

This is, roughly, Carlyle's unique discovery. Although apparently a trivial affair, it signified a complete revolution in our conception of the character and achievements of great men.

It meant, to put the matter in a nutshell, a clear-cut, definite split between the Germanic and the romantic conceptions of a hero. The hero as he existed in the romantic imagination was a knight and cavalier. His feelings were always on the tip of his tongue and his courage on the tip of his sword. He was very sensitive on the subject of honor, but less so on the subject of duty. He knew how to carry himself in a superior fashion, how to talk cleverly and entertain women. In matters of decorum, of good manners and picturesque generosity, he excelled, but he was less interested in morality and righteousness. His whole life was a novel—tense, brilliant, sentimental, but not always true. He was a luxury product. The Germanic hero is the opposite of this. He is the real, unadorned, and often unpleasant necessity.

Osborn Talks on Evolution.

His studies of the giant shovel-tusked mastodon of 3,000,000 years ago were used by Professor Henry Fairfield Osborn today in attacking "accidental" theories of evolution before the National Academy of Sciences. Professor Osborn is president of the American Museum of Natural History, New York.

He set forth his theory that the evolution of the scoop-like lower jaw of the shovel-tusked mastodon is evidence that evolutionary changes do not occur by accident but result from the "struggle for existence" among organs within an animal. The mastodon develops its lower jaw into a scoop to gather swamp plants while its relative, the African elephant developed its upper tusks to great length to uproot trees for their top twigs.

Professor Osborn believes each animal developed the tusks best adapted to gathering food in its vicinity, not by accident but by necessity. This supports his belief that organs of an animal which develop most rapidly are those that do the most work. Machines break down under resistance, he pointed out, but animal organs improve in proportion to the resistance they meet.

Takes Issue With Others.

This principle, Professor Osborn explained, is contrary to three widely-held modern evolution teories. These are the Lamarckian theory that new animal types arise because they inherit changes resulting from changed habits in past generations; the Darwinian theory that new types result from accidental variations of which only the best adapted survive, and the vitalistic theories that changes arise from a driving force within the germ plasm.

Epitaph To A Poet.

Here lies a spendthrift who believed
That only those who spend may keep;
Who scattered seeds, yet never grieved
Because a stranger came to reap;

A failure who might well have risen;
Yet, ragged, sang exultantly
That all success is but a prison,
And only those who fail are free;

Who took what little Earth had given,
And watched it blaze, and watched it die;
Who could not see a distant Heaven
Because of dazzling nearer sky;

Who never flinched till Earth had taken
The most of him back home again,
And the last silences were shaken
With songs too lovely for his pen.

Dorothy Heyward

Re M.V.R as non-violent, the ~~moral~~ breaking down of opponent's morale is really a change of his heart. Eventually he does not become discouraged about fighting, but ceases to want, in the same way, the same things he wanted before, ceases to ~~the~~ maintain the old attitude toward the resister, undergoes a sort of religious conversion.

Because of violent connotations with the word force, the phrase Soul Power would be better than Soul Force as equivalent of Satyagraha.

With a conscious understanding use of Khuddar, India can ~~better~~ be in a better position to select what she best wants out of western civilization.

It seems to me that the yearning for more power is partly an inner weakness, not outer, & that Sadhyapaka will supply that need.

If the subconsciousness is really 7/8 of the mind (à la iceberg inside) ~~then~~ and if the power of example acts mainly on the subconsciousness, then action is truly more powerful than the spoken word, & attention to that & to the heart is of supreme importance.

The more I realize the attitudes and assumptions of W. civilization, the worse it seems to me and the more important the matter

of inner spiritual purification as the only ~~background~~ foundation.

One reason why some of Bapu's remarks sound so contradictory, so wavering and compromising is that ~~by~~ under M.V.R. tactics you must always assume the decency and inner good spirit of your opponent and act as if he were good and expect him to be so. Such appeasement is creative & crumbles his morale and arouses public opinion in your favor and arouses outsiders to expect decency from the opponent. As an example take Bapu's saying that he is optimistic about the results of the R.T.C. He is optimistic that something of value will come out of

it, something will be clarified or proved, some people will get educated, yet he has also said in Y.I. that he does not expect the British to yield to Congress demands. Yet the optimism tends to appeal of the Br. better spirit being somehow stimulated.

When they talk about a country's credit they do not refer to its general moral character but to its willingness to pay money upon terms dictated by the lenders. Thus credit is partly subservience.

from the socialization of its powers. Government to the ordinary individual today means coercion, a system of prohibitions enacted into laws. To interpret government in its original meaning of steering, rather than forbidding, is the aim of education in socialism.

While government should be essentially an engine of direction and planning, it is natural that it should exercise control, in the interest of the general good, over what we properly call utilities, food supply, basic industry, and all things essential to the sustaining of human life on this earth. It is unnecessary to point out that this does not

9th November 1930

"Economics of Khaddar" by Richard B. Gregg, (Madras. S. Ganeshan, 1928, pp. 226, Rs. 1-8-0.)

This is one of the most important books that has come out during the last few years, and although it was published two years ago, it is rather disappointing that it has not been better known among Parsees. The appearance of this treatise cuts away the ground from under the feet of those who ignorantly and contemptuously dismiss the idea that khaddar will bring salvation to India. A challenge has been thrown to such people. It is upto them to take it up, to answer it adequately if they can; and if they cannot, to recognise their error.

The author says that "this little book is a statement of how the project (of the production of khaddar) looks to one who had seven years of practical work and study in industrial and labour problems in America (much of which was in cotton mills) together with a two and half years' study in India of the khaddar movement. The latter period included observation both in the villages and at the head-quarters of the movement. The investigation was undertaken primarily to clarify my own thinking." So, it is obvious that the author did not undertake this task as a political propagandist. He has investigated the problem from a strictly scientific point of view, and has considered the question from the engineering, technological, competitive, money—price, unemployment, and purchasing power aspects. This book ought to satisfy every kind of reader, from the pure student to the so called practical business man. For not content with merely discussing the theoretical aspects of the case for khaddar, the author has tried, and succesfully, to answer the question "Will it pay in rupees, annas and pies ?"

But apart from its importance as a book on the particular problem of khaddar, there is another way in which it must rank as one of the most important contributions to modern economics. It is true that it does not contain anything new, but Mr. Gregg has had the courage to restate some of the fundamental positions of economics, positions which professional economists choose to ignore. When, long ago, Ruskin said that the real value of a loaf of bread is not the price in shillings and pence which it may fetch in the market (which price may vary from day to day and even from hour to hour,) but by the number of calories it contains, that is to say, by the energy which it will supply to a man who consumes it, just as the real value of a piece of coal is the amount of heat which it gives out in burning, he was laughed at by the so-called expert economists as a fool and an ignoramus, as one who did not understand anything about economics. That is the difference between real and paper economics.

The scientific study of economics ought to begin with the realization that the sun is the source of all power, and that our material existence depends on the action of the sun on the leaves of trees, which action produces the green substance called chlorophyll. He who has not grasped that idea thoroughly and in all its implications can never come out of the rut of empty abstractions into which the entirely arbitrary notions such as that of "the economic man", "the selfish-motive", "human nature" etc., must lead him. Mr. Gregg's book comes in refreshing contrast to the ordinary treatise on economics. For here, at last, we come to grips with facts. Mr. Gregg considers the situation which *exists*: he does not construct one out of his head and then theorise or moralise over it The author takes a cue from the vast practical experience of Mr. Henry Ford (whom he often quotes), and develops this fundamental idea: "The right use of power is the important thing, the machine is only an incident". He shows what immense reserve power we have in India in the shape of idle hands during the monsoon months. To allow that power to lie unused for the sake of buying cheap cloth from Manchester is as the author conclusively shows bad economics, bad ethics, and bad politics.

The following story about a Chinese Emperor and a European engineer is very much to the point. There was a river in the kingdom which swelled exceedingly at certain times of the year and flooded

the districts round. Therefore, temporary dams had to be built every year, and the building of these provided occupation for thousands of the emperor's subjects for several months of the year. A European enginaer came along, studied the situation and reported to the emperor that such permanent improvements in the water-course of the river could be made as to obviate the necessity of erecting dams and spending large sums of money annually. The emperor listened to the proposal very sympathetically and answered: "I shall be most happy to let you make the permanent improvements you propose, *provided* you find some useful work for the thousands of labourers who are sure to be thrown out of employment if your plan is carried out. I prefer to go on dealing with the floods in the primitive way, for I prize more highly the happiness and tranquillity of my subjects than all the benefits that your ingenuity can bring". There are people who seriously believe that Mahatma Gandhi's proposal means "putting back the clock". To such people, obviously, civilization and culture mean nothing else than multiplication of wants and enhancement of comforts. If that be so, we have nothing to tell them and they should leave Mr. Gregg's book alone. But to those who believe that civilization consists in striving to realise in life the Good, the True, and the Beautiful, and to whom culture means the measure in which that ideal has already been realised. Mr. Gregg's book should appear as an event of no mean importance in these days of slovenly thinking and purposeless pursuits.

* * *

One of the things I wish I could do would be to go to Washington & get drawings of that hand spinning wheel there that can do better than the charkha.

"Economics of Khaddar."

By Lajpat Rai

This is the title of a monograph of about 226 pages written by Mr. Richard B. Gregg and published recently by S. Ganesan, Madras.* I have read the book almost from cover to cover and I am free to confess that I had never before read a more comprehensive, a more exhaustive and a more illuminating exposition of the economics of Khaddar in one place. In places it seems that the writer is indulging in special pleading, but a careful examination of the arguments and facts relied upon shows that in fact it is not so. One may or may not agree with all of his arguments but there is no doubt that the writer has made a thorough and a careful study of the subject in all its aspects and has tried to meet all the criticisms that have been directed against the khaddar movement, in a spirit of fairness and with a knowledge of facts and figures which is convincing. I will here summarise some of the most important facts and argument relied upon by the author in his thesis.

(*a*) In the opinions of all reliable and competent observers, both British and Indian it is agreed that the farmers in practically every province and district in India are idle for at least three months of each year. Many authorities say four months and some six. These various authorities also agree that even on the days when the farmer is working there are idle hours to a considerable amount. (p. 24.)

(*b*) "Unemployment is a scourge. If the manipulation of one factor in industrial organization may lead in any way to a diminution of the evil the immediate duty of all concerned would seem to be to strengthen this factor when possible, and determine the soundest criteria for its use."

"Unemployment is the most important single source of waste.

"It is very well to advocate greater production through the introduction of machinery, the increased use of mechanical power, through standardization and through advanced technique of one kind or another. Society as a whole does profit as we learn to make two pairs of shoes at the cost formerly required for one. But until we can guarantee to the individual a higher measure of protection in making his or her contribution to the increasing effectiveness of our national production our enthusiasm must necessarily be tempered with the thought that with each step forward the spectre of unemployment is actually raised. We can hardly expect the interest and much less the whole-hearted support of the workers who are most likely to be adversely affected until we see in unemployment the very core of the problem of waste elimination.....But after all, looked at from the national and economic standpoint, what we all want,.....employers and employees alike, is the substance of continuous employment rather than protection against unemployment." (p. 92.)

(*c*) "Although we do not have any figures for China, it is probably safe to say that unemployment is greater at all times in India than in any other country in the world." (p. 94).

(*d*) "that there were approximately 107,000,000" actual workers wholly enganged in pasture and agriculture." Also that they are idle at least three months of the year. Note that this figure does not include any industrial unemployment,——only that in agriculture. It does include any of those city industrial wastes classified under the heads of intermittent unemployment, underemployment, seasonal unemployment, cyclical unemployment, residual unemployment, labour turnover, lost time, strikes and lock-outs, absenteeism, idleness due to preventable accidents or preventable sickness." (p. 93.)

(*e*) Assuming an average daily wage for agricultural workers as 3 annas (for which authorities are quoted). Mr. Gregg says:

"At this 3 annas rate, 107,000,000 people in 90 days, the period of their idleness, could earn Rs. 1,805,625,000. This then may be considered the annual cost of unemployment among only the agricultural population of India exclusive of Burma If divided among the total population it makes a cost or sort of tax of about Rs. 5-7-0 per capita.

"This figure exceeds the total revenue of the Government of India (1924—25).

"Remember also that the real cost of unemployment is probably much in excess of the above estimate, because the values produced by these people at work would be considerably greater than merely their wages. Also in most provinces now (1927) agricultural wages are in

**Economics of Khaddar.* By Richard B. Gregg, Madras, S. Ganesan & Co., Re. 1-8.

fact from 5 to 8 annas a day for men and from 4 to 6 annas for women. We have purposely chosen a low figure in order to be conservative.

"On any basis of calculation, it is clear that unemployment creates a staggering burden upon the India nation, and indeed upon the world.

"Although the historical records show that two hundred and fifty years ago spinning was practised in almost every household in India, and that it was intentionally and systematically destroyed by British policy, we cannot, of course say that the present unemployment is wholly due to that cause. . .

"Yet we can say that the importation of foreign cloth has deprived the farmers of their former supplementary occupation, and that if, for instance, only one quarter of the farmers now idle would take up spinning it would vastly relieve that part of the unemployment. And we may also say that the continued purchasing of foreign cloth by India prevents that accomplishment, in the sense that it cannot fully take place until the purchase of foreign cloth very greatly decreases. Hence, in that special sense, we may say, for purposes of argument, that the purchase of foreign cloth is a cause of say one quarter of the present agricultural unemployment. In 1925 over one third of the total Indian consumption of cloth was imported.

"The average per capita consumption of cloth in India is estimated by the correspondent of the *Manchester Guardian Commercial* at 13 yards. Mr. Gandhi estimates it at 14 yards per head. Taking the larger figure so as to get a more conservative result and taking the total population of India at 319,000,000 we see that the total annual cotton cloth consumption is about 4,466,000,000 yards. The quarter of the present agricultural unemployment would be 26,750,000 people. (This small part is chosen so as to err, if at all, on the side of conservatism.) At a wage of 3 annas per day, this would give Rs 451,406,000 as the cost of their unemployment for three months in the year. Dividing this loss by the total cloth consumption in yards gives 1 anna 9 pies. On the above assumption this may be said to represent the cost of Indian rural unemployment for each yard of cloth purchased. If instead, we were to divide the Rs 451,406,000 by only the yardage of foreign cotton cloth purchased (1,090,421,921 yards in 1921-22, the result would be 6 annas 2 pies per yard.

"We may then say that when foreign cloth is purchased in India at least 1 anna and 9 pies and probably much more of the price per yard could be deducted if the Indian rural unemployment were relieved by getting one-quarter of the agricultural workers to spin and weave my hand."

I agree with these conclusions and will in the next article state what logically follows therefrom.

[See opposite page, hinged flap].

Gerald Heard
Ascent of Humanity

"Economics of Khaddar."

By Lajpat Rai

This is the title of a monograph of about 226 pages written by Mr. Richard B. Gregg and published recently by S. Ganesan, Madras.* I have read the book almost from cover to cover and I am free to confess that I had never before read a more comprehensive, a more exhaustive and a more illuminating exposition of the economics of Khaddar in one place. In places it seems that the writer is indulging in special pleading, but a careful examination of the arguments and facts relied upon shows that in fact it is not so. One may or may not agree with all of his arguments but there is no doubt that the writer has made a thorough and a careful study of the subject in all its aspects and has tried to meet all the criticisms that have been directed against the khaddar movement, in a spirit of fairness and with a knowledge of facts and figures which is convincing. I will here summarise some of the most important facts and argument relied upon by the author in his thesis.

profit as we learn to make two pairs of shoes at the cost formerly required for one. But until we can guarantee to the individual a higher measure of protection in making his or her contribution to the increasing effectiveness of our national production our enthusiasm must necessarily be tempered with the thought that with each step forward the spectre of unemployment is actually raised. We can hardly expect the interest and much less the whole-hearted support of the workers who are most likely to be adversely affected until we see in unemployment the very core of the problem of waste elimination.....But after all, looked at from the national and economic standpoint, what we all want,.....employers and employees alike, is the substance of continuous employment rather than protection against unemployment." (p. 92.)

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"We may then say that when foreign cotton cloth is purchased in India at least 1 anna and 9 pies and probably much more of the price per yard could be deducted if the Indian rural unemployment were relieved by getting one-quarter of the agricultural workers to spin and weave by hand."

I agree with these conclusions and will in the next article state what logically follows therefrom.

Health Notes.

Tuberculosis.

By Dr. N. R. Dharmavir D. P. H.

Tuberculosis is a disease caused by destructive processes set up in the lungs or in other parts of the body by a small micro-organism called the Tubercle Bacillus. When the disease affects the lungs it is commonly known as Phthisis. It is a communicable and preventable disease.

The Tubercle Bacillus is

THE PEOPLE May 17, 1928.

Economics of Khaddar.*

By Lajpat Rai.

Having accepted the conclusions of Mr. Gregg as regards unemployment, its extent and its causes, I have no hesitation in saying—

(*a*) That spinning and weaving furnish the most suitable employment for the unemployed or partially engaged agriculturist.

(*b*) That though the income therefrom may be very slender, it makes a substantial addition to the total income of the agriculturist at the end of the year. The agriculturist does not work for daily wages or for monthly payment. Generally his income is annua or six-monthly. If therefore his earnings from spinning and weaving be calculated six-monthly or by the total for the year, it will make a welcome addition to his total income and will be very helpful in enabling him to meet his needs and those of his family.

(*c*) That the agriculturist being ordinarily a person who has no spare funds to invest nor any credit, cannot engage in pursuits which entail investment of large capital. The rates of interest on which he generally gets loans are ruinous and once in the clutches of the money-lender, he is lost.

(*d*) That the Government being unwilling to float any scheme or schemes by which the agriculturist may find employment for the period for which there is nothing to be done in connexion with agriculture, the duty of finding means of such employment devolves on us and we certainly cannot finance any other scheme.

(*e*) That the industry because it is so simple, requires such simple tools and is learnt so easily, is the best suited to the intelligence and the means of the agriculturist.

(*f*) That so far no one has been able to suggest any alternative to it (it must be remembered no one suggests that Charkha be made a full-time occupation by those who can earn more money by doing something else).

(*g*) That there is no possibility of the mill industry being so developed in the *near* future as to render India independent of foreign cloth.

(*h*) That the Charkha is the best basis of village reconstruction. Khadi workers can help other schemes of education and sanitation in spare time and both can supplement each other's work.

(*i*) That where the untouchables are not engaged or fully engaged in any other occupation, they can very well take to spinning and add to their incomes.

(*j*) That in case the mill-owners should decline to come to an understanding with the khadi organisation, their cloth should unhesitatingly be boycotted and placed only next after (1) pure khaddar, (2) 'impure khaddar.' By impure khaddar I mean khaddar made of Indian mill-yarn. In my judgment the attitude of the mill-owners is not very reasonable. They want to exploit the patriotism of the people in order to fill their pockets. Among these mill-owners you come across the greatest patronisers of foreign cloth. The sentiment of patriotism which they propose to exploit to sell their mill goods as Swadeshi does not appeal to them. In the circumstances I do not think the Nationalists should have any scruple in boycotting Indian mill-made as against pure or even impure hand-made khadi.

(See the work side of the page above for the ending)

*Concluded from the last issue.

GANDHI ASHRAM,
TIRUCHENGODU.

22. 5. 28

Dear Mr. Gregg,

Your kind letter of 11 inst. reached me here yesterday. Thank you very much.

Maganlal's passing away has made a terrible void in Sabarmati & in the Khadi world. He was, I know, thinking of you so often & loved you very greatly.

Bapu's burden has been made more heavy by this least expected of bereavements. The ashram life was so pivoted round Maganlal that his death has been like a landslip.

Your book is interesting & forceful. I saw many who had read it & were full of praise. I gave my own copy, (that Ganesan sent me) to Mr. Ganshyam Birla at Calcutta who is reading it.

But I don't think it will be any

nd employment for the period for which there is nothing to be done in connexion with agriculture, the duty of finding means of such employment devolves on us and we certainly cannot finance any other scheme.

(*e*) That the industry because it is so simple, requires such simple tools and is learnt so easily, is the best suited to the intelligence and the means of the agriculturist.

(*f*) That so far no one has been able to suggest any alternative to it (it must be remembered no one suggests that Charkha be made a full-time occupation by those who can earn more money by doing something else).

(*g*) That there is no possibility of the mill industry being so developed in the *near* future as to [illegible] independent of foreign cloth.

(*k*) That if more money be put in the khadi movement, it may be possible to reduce the cost of manufacture and to make it cheaper than it is. Unless that is achieved, we should preach that people should use cloth made of yarn spun by themselves or in their own homes because it is patriotic to do so. With this, khadi will *virtually* seem to be cheaper than mill-made stuff.

I am convinced that the greatest effort should be put in to push on khadi and to remove untouchability. But that does not exclude the other work from the purview. A yard of foreign cloth boycotted means an addition of one anna nine pies to the income of the unemployed Indian agriculturist.

Miscellany.

Quarterly Report of the All-India Achhut Uddhar Committee.

The first three months of 1928 have been a period of strenuous and busy propaganda work throughout the United Provinces, and the Hindustani C. P. More than a dozen depressed classes conferences and two dozen meetings were held in different districts of these two provinces. The more important among them being the second Provincial Achhut Uddhar Conference held at Meerut on February 19th and 20th, 1928, and the Bundelkhand Achhut Uddhar

use doing it into Tamil. It is meant written to convince people whose minds have been trained in European Economics. It would pass over the heads of Tamil readers.

There is no doubt the man-power of India is our greatest industrial factor. & any scheme of production must take that into account. But I wish some great & clever American invented for us a Charkha & Carding instrument that could be put into our little houses like the Sewing machine and which could be worked by hand & turn out 20s or 30s yarn at just two or three times the speed of a good charkha now. i.e., say 800 yards per hour. If this is invented, and the machine could be had at anything under Rs 50/- our great problem would be solved. You know the great American inventors. Can you help in this? Yours sincerely

C. Rajagopalachar

Folk-lore of the Punjab.

"THINK OF THE TRUE PURA" (GOD).

By Lajwanti Rama Krishna.

In a certain village, in a remote part of northern India, there was a tank in which lived a Pura* with his wife. Once there was a great draught in the land for there was no rain for months. Leaves and shrubs had withered and the fields and meadows were scorched and dry. There was not a green spot left and the whole land presented a look of desolation and despair. Even the wells began to dry up. Seeing all this Puri* felt greatly distressed and addressing her mate said "what should we do now, the water in the tank is drying up fast and if we do not get water soon it would be dangerous for our existence." To this the unconcerned Pura quietly replied, "my dear wife do not be afraid, but put your faith in the True *Pura.*" Hearing this Puri was somewhat consoled and silent. But the water, however, went lower and lower day by day and with this Puri's fright became greater and greater and she again addressed her lord thus, "dear husband, the water in the tank is drying and decreasing very rapidly, threatening distinct danger to our little lives. How can we save ourselves ?" Untouched by the grief of his wife again, Pura calmly repeated the same answer, "Puri, think of the True *Pura.*" A few days later the water almost reached the bottom of the tank. Puri, greatly perturbed and frightened, asked the same despairing question of her husband. But receiving the same stereo-typed answer became restless. The tank was almost dry as the heat grew intenser. Puri becoming awfully fearful and despondent addressed her mate. "Dear husband, I fear our end has nearly approached and we seem to be guests in this world only for a few hours. The village people will come shortly and will dig up and carry away tank-clay† for plastering purposes and it will be our sure end." To this the calm husband returned the same reply, "Puri, Think of the True *Pura.*"

Next day men and women, boys and girls of the village vied with one another in the removal of the clay. The basket in which Puri and Pura were, was carried and emptied in front of the door of a house. The Puri realising that their end was near at hand and with eyes full of tears bade adieu to her husband with the pathetic words, "Ram Ram, my last Ram Ram, my beloved lord and husband. Pray pardon my faults and shortcomings. I thank you for your love and kindness and crave for your forgiveness for my faults; say my love that you extend your pardon to me, we are only a few minutes together and the hand of cruel death will presently fall on us for ever." The husband serene and unconcerned made the same reply "Puri, my wife, think of the True *Pura.*"

The master of the house at this time came home with a bundle of corn on his head and calling out his wife both engaged themselves in a most urgent domestic work. The plastering work had consequently to be postponed till the following morning. God's ways are wonderful. The night came on, the great Indra, taking pity on the people opened the windows of the heaven and there was such a down-pour of rain that the whole aspect of the face of the land was changed within a short time The heap of clay containing Pura and Puri was swept away, and they found themselves in the tank which by the down-pour of rain became full again.

Over-joyed and happy on their wonderful escape Puri said to Pura, "Dear husband, God has in his infinite mercy granted us a new lease of existence and unworthy as we are we have been saved out of the mouth of death." Pura, serene and calm as ever, said: "Puri, Think of the True *Pura.*"

*Male water-insect.

*Female water-insect.

†The clay found in tanks and canals is generally used for plastering purposes in the Punjab.

Ellis: 'When any great person has stood alone against the world it has always been the world that lost.'"

BRITONS WARN US OF TARIFF REPRISAL

Continued from Page One.

able toward extension of the plan to embrace all of the European Continent, in in effect realization of the Briand proposal for a "United States of Europe.

On the other hand, Henry D. Sharpe, a manufacturer of Providence, R. I., told the delegates: "It is my own view that American business men generally favor support of the unconditional form of the most favored nations clause, which has been an important element of our United States commercial treaties since 1923."

Mr. Sharpe said that he based this opinion on an incomplete study by a committee of the Chamber of Commerce of the United States.

Dr. Choate, who is director of the Imperial Chemistry Industries, Ltd., considered tariffs as taxes which, he declared, are paid by the eventual consumer. He termed them also instruments for the elimination of foreign competition, "so that tariffs tax one man in favor of another."

Holding that "tariffs shut out or tax capital," Dr. Choate said that capital is a fundamental element in modern industrial production, and to produce its maximum capital must go where efficiency will be the highest."

Sees Disastrous Reaction Here.

"High tariffs stimulate the growth of nationalism," Dr. Coates continued. "They provoke every country to confine its economic life strictly within its own borders. The idea comes to be expressed in the form of no imports and no exports, except in so far as existing international obligations or climatic reasons compel them.

"Today if any one country entirely lives to itself, it will seriously damage its own economic structure. Even this great republic with its wealth of natural resources, today finds itself so linked to the economic unity of the world that a fall in the fortunes of less favored countries, a restriction of their trade, a diminution of their purchasing power, reacts disastrously upon prosperity in this country.

"Foreign markets provide the extra volume of sales needed for a profit. Tariffs are closing those markets. Tariffs are cutting out profits.

"The industries of tariff countries are but a part of the industrial mechanism of the world. Their fortunes are tied together. One cannot suffer without the other.

"Seeing American industrial prosperity under a high tariff régime, Europe is apt to imagine that by the imitation of the policy of raising tariffs continuously, it can achieve the same measure of welfare.

"Alternately, Europe feels that its industries must be protected against the efficiency of American methods. American products must be excluded because America excludes European goods. Europe is proceeding to raise its barriers against America.

Warns of Bitter Feelings.

"Even in Great Britain, which has now been traditionally a free trade country for nearly a century, the movement toward protection is finding a growing number of supporters.

"High tariffs are encouraging the European movement for closer economic relations. Regional pacts and tariff concessions to countries with close associations are leading to a new movement between the East and Central European agrarian States and to wider zollverins such as the proposed Austro-German customs union. There is grave danger that these closer unions will provoke even more bitter feelings against high transatlantic tariffs."

Mr. Bell, who yesterday warned the United States in a speech that it must realize its responsibilities as a creditor nation, today attacked in equally plain-spoken language against high tariffs in general.

"Such legislation is not altogether exempt from the unholy influences of interests and the graver manipulations of Parliamentary lobbies." he said.

Reiterating the warning which has become proverbial in this congress that "no nation lives or can live for itself alone," Mr. Bell added:

"Tariffs, as I see them, are the intrusion into economic well-being of the cannon and the machine gun, the high explosive, the poison gas.

"They appear to be, in addition, a socialistic blnder. Some one is empowered by government action—and sch action is by no means always just or sensible—to prevent me buying and selling what I want, whence I want, in such a sort and quantity and price as I need for the conduct of my business and the provision of my livelihood.

"I am glad to be prevented from buying poison. I am angry to be prevented from buying a five-penny loaf and made to buy a shilling one. I know better than any official what I need. I resent his interference—even if I misjudge I am entitled to my misjudgment."

Perhaps certain goods from other countries, if they prevent me & my neighbors from getting employment are a form of poison. cf. India + cloth.

True, speaks the profit motive.

also provide one man with employment but the machine + profit motive take it out of the other.

The pretty solid obedience by Congress people to the Gandhi-Irwin time shows great self-control & ∴ ability for self govt. Certainly as much obedience as Br. Govt's. A time is more satisfactory.

The division & more among Br. Conservatives as shown by Churchill-Baldwin episode over 2d conference in India shows weakened Br. morale. This helps Congress in India & helps Labour party in England.

No doubt the Princes have sensed the loss of Br. prestige in the Delhi pact. This may account for Shuckburgh Williams' new attitude.

The Moslems of India have perhaps got fed with the Kemalist yearning for European civilization, and ∴ oppose Gandhi on that ground. Shaukat Ali & Co have recently visited Turkey.

The maldistribution of gold may mark it as a monetary basis. If that takes place we will have not only a managed currency, but it will be a step to end all interest, because it will take away idea that money-credit are commodities.

Trying to manage other people shows lack of respect & reverence for their (human & divine) personality. Are not all repressive organizations based on the idea of managing others? ∴ Violent. N.V.R. shows respect for the personality of even the worst men, & ∴ they respond to that treatment. Parents are especially faulty in showing lack of respect for their children. Perhaps the institution of the family will have to

break up & be remoulded on this new basis.

Nearing letter is wrong because Gandhi's movement is going to change the equilibrium of the world & he will ~~conquer~~ win from Britain & ∴ the center of the world's forces will not be ~~here~~ here & force nor will it be directed by capitalists

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Curiously, today May 14, just after Bapu went to see the Viceroy at Simla I had a premonition of absolute certainty that India will win it ~~[illegible]~~ What is the reason?

If persuasion of the subversions is so important, then probably words do not make so much impression on the subversions

as acts do. This is another validation of h V.R.

Sampson Morgan - "Clean Culture"; "How to Make the Most of the Sand" Mrs. S. M., Tenterden, Kent, England 5s. each. Perhaps from The Vegetarian & Fruitarian, Sanderton, Idaho.

Edward J. O'Brien "The Dance of the Machines" - The Macaulay Co. New York

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Special pp in Sarowne Hyde's "The Sacred Knife" - Gerald Howe, Ltd 23 Soho Square, London, 1928 pp. 23, 74, 131-2, 155, 160, 161-2, 177, 181-3, 206-8, 261, 245, 263-5

"Fundamentally, I believe that whatever salvation a man may achieve, whether it be beyond the stars, as most are taught, or, as I believe, here on earth, has less to do with the approach to formal religion and the technic of worship than with the quality of the life he leads among his fellow-men."

Rabbi Philip S. Bernstein in an article called "Unchristian Christianity and the Jew" - Harper's Magazine, May 1931.

IMAGINATION

THE HIGHEST FORM OF IMAGINATION, AVERS MR. DE CASSERES, LIVES BY SUGGESTION. IT HAS NEVER UTTERED A COMPLETE SOUND, PAINTED A FULL-LENGTH DREAM OR SOUNDED A SCALE. ITS HOME IS THAT SHADOWY AND MYSTERIOUS SEVEN-EIGHTHS OF THE HUMAN BRAIN WE TERM THE UNCONSCIOUS.

***By* BENJAMIN DeCASSERES**

Cf. to Hindustan Times of Apr 23, 1931

Gandhi was asked "What do you say about Shaukat Ali's recent statement that you are a danger in Indian politics?" He replied "Seeing that he was an old friend of mine, he has a perfect right to say that thing about me without exposing himself to risk any response from me."

May 23. By devoting oneself wholly to helping all men, with ahimsa to all, one may be sure of a living. Such work is a steady assertion of the unity of mankind, and it has behind it the irresistible power of ~~all~~ that truth, of all humanity.

Perhaps the reason why some men so ~~doing~~ attempting have apparently stalled or failed otherwise, is because

the may not have used ahimsa, or because some of their practice has been inconsistent with the truth, or because they have not dissociated themselves from their prior group ideas, action or karma.

Perhaps karma is the ~~at~~ social inheritance of former mistakes.

Write an article about Bapu for a magazine, using the ideas I used in my talk at 4 Joy, ~~also the idea~~ & ~~I~~ Essential simplicity of his thinking is not undue simplification but a hammering on essentials showing that details grow of own accord if the heart is right.

Write a letter to Kaka on Bapu re Bapu's education of heart + mind

(see p 78)

In our biological wholes, the chief methods are the following: There is first the long known method of nervous coördination; this, however, is the last to come into play during development. Second, there is the effect of function, of use and disuse. It is well known that many tissues, like muscle, grow stronger with use; and it has recently been established beyond doubt that not only the quantity but also the direction of tendon-fibers and bone-struts is determined by the stresses and strains to which they are subjected. Thus, all the minutiæ of adjustment of bones, tendons, muscles and other organs to their job within the body do not have to be fixed by heredity at all, but are dealt with *ad hoc* in each individual as it grows up. Old problems, such as the impossibility of imagining how all the muscles, bones, sinews and blood vessels needed to support a large-horned deer's head develop coördinately, turn out to be no problems at all. Or at least, they are not evolutionary problems, but problems of development; and the number of separate difficulties is much reduced.

Note the implications of this in regard to the structure and growth of thought and psychological attitude. Hence, its bearing on education.

Man does not seem to be able to stand very much prosperity; least of all does a people, a nation. Defeat is good for him, for it. Victory is the rocket, the glare, the momentary apotheosis at right angles with time and so doomed: a bursting diffusion of sparks at the last, dying and dead, leaving a word perhaps, a name, a date, for the tedium of children in primary history. It is the defeat which, serving him against his belief and his desire, turns him back upon that alone which can sustain him: his fellows, his racial homogeneity; himself; the earth, the implacable soil, monument and tomb of sweat.

This is beyond the talking, the hard words, the excuses and the reasons; beyond the despair. Beyond that dreadful desire and need to justify the disaster and give it significance by clinging to it, explaining it, which is the proven best way to support the inescapable. Victory requires no explanation. It is in itself sufficient: the fine screen, the shield; immediate and final: it will be contemplated only victory. While the whole contemporary world watches and the undefeated who, because of that fact,

need to talk, to explain it, comes from.
puts into the mouths of characters
been incapable of making.
If the characters

Can intuition be said to be due to a sensitive intuitive posturing of the smooth muscles?

~~Feelin~~ Feelings change. But do not therefore distract them. Protect, purify them.

Friday September 5, 1930

Mahatma Solves The Problem Of Poverty

THE RICH SHOULD PART WITH SUPERFLUOUS PROPERTY.

Keeping Things One Does Not Need Is As Bad As Stealing.

"LIVE LIKE BIRDS", SAYS A MESSAGE FROM YERVADA.

In the following discourse on Non-Possession or Poverty, Mahatma Gandhi states that property, which one continues to possess without needing it, should be classified as stolen property.

"The rich have a superfluous store of things which they do not need; while millions starve and are frozen to death for want of them. If each retained possession only of what he needed, no one would be in want and all would live in contentment. As it is, the rich are discontented no less than the poor".

"Civilization, in the real sense of the term, consists not in the multiplication but in the deliberate and voluntary reduction of wants".

Gandhiji's discourse this week is on the sixth observance of the Ashram Non-Possessions or Poverty.

"Non-Possession is allied with Non-Stealing. A thing not originally stolen would still have to be classified as stolen property if one continues to possess it without needing it. Possession implies provision for the future. A seeker after Truth, a follower of the Law of Love cannot hold anything against to-morrow. God never provides for the morrow; He never creates more than what is strictly needed from day to day. If therefore, we repose faith in His Providence, we should rest assured that He will give us, every day our daily bread, supplying enough that we require. Saints and devotees who have lived in such a faith have always derived a justification for it from their experience.

We are either ignorant or negligent of the divine law in virtue of which man has given to him only his daily bread and no more. The rich have a superfluous store of things which they do not need and which are therefore neglected and wasted; while millions starve and are frozen to death for want of them. If each retained possession only of what he needed, no one would be in want and all would live in contentment. As it is, the rich are discontented no less than the poor.

The poor are often not satisfied when they get just enough to fill their stomachs; but they are clearly entitled to it, and society should make it a point to see that they get it. The rich must take an initiative in the matter with a view to a universal diffusion of the spirit of contentment. If only they keep their own property within moderate limits, the poor will be easily fed, and will learn the lesson of contentment along with the rich.

Perfect fulfilment of the ideal on Non-Possession requires, that man should, like the birds, have no roof over his head, no clothing and no stock of food for the morrow. He will indeed need his daily bread, but it will be God's business—and not his—to provide for it.

CIVILIZATION DEFINED.

Only a very few rare souls can attain this ideal, however. We ordinary seekers can only keep it constantly in view, and in the light thereof, critically examine our property and try to reduce it every day. Civilisation in the real sense of the term consists not in the multiplication but in the deliberate and voluntary reduction of wants, which promotes real happiness and contentment, and increases the capacity for service. Judging by this criterion we find that in the Ashram we hold in possession many things the necessity for which cannot be proved and we thus tempt our neighbours to thefts.

One can reduce one's wants by perseverance, and the reduction of wants makes for happiness—a healthy body and a peaceful mind. From the stand point of pure Truth, the body too is properly acquired by the soul. By means of a desire for enjoyment we have created and continue to maintain this encumbrance in the shape of the body. Then this desire vanishes, there remains no further need for the body, and man is free from the vicious cycle of births and deaths. The soul is omnipresent; why should she care to be—confined within the cage-like body, or do evil and even kill for the sake of that cage?

TOTAL RENUNCIATION.

We thus arrive at the ideal of total renunciation and learn to use the body for the purposes of service so long as it exists, so much so that service and not bread becomes with us the staff of life. We eat and drink, sleep and awake for service alone. This brings us real happiness, and the beatific vision in the fulness of

time. Let us all examine our possessions from this stand-point.

We should remember that Non-Possession is a principle applicable to thoughts as well as to things. One who fills his brain with useless knowledge violates that inestimable principle. Thoughts which turn us away from God or do not turn us towards Him constitute impedimenta which must be soon got rid of. In this connection we may consider the definition of knowledge contained in the 13th Chapter of the Gita. We are there told that humility (amanityam) etc., constitute knowledge, and all the rest is ignorance. If this is true,—and there is no doubt that it is truth,—much that we hug today as knowledge is ignorance pure and simple, and, therefore, only does us harm instead of conferring any benefit. Needless to say, this is not a plea for inertia. Every moment of our lives should be filled with activity but that activity should be "Sattvika," tending to Truth. One who has consecrated his life to service cannot be idle for a single moment. But one has to learn to distinguish between good activity and evil activity. This dicernment goes naturally with single-minded devotion to service. — "Young India."

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the above ideas (p. 74-5) and my letter to Chandi. (Heart-education), & my idea re money.

Write letter to Reynolds.

Work out a scheme of education, also my ~~idea~~ attitude to a critism of college education, on the basis of (1) That thinking is only a plan for action; (2) That thought & feeling without action are incomplete; (3) that real meaning & real knowledge must come from experience of all three, — feeling, thought & action (e.g. I dont know arithmetic till I have done it myself & have cared about it); (4) that one's real knowledge is incomplete until someone asks for it & we make a successful

application that transfers feeling & idea & flowers in action of the pupil; (5.) That ~~[illegible]~~ ~~test~~ pupils "entrance exam" should be the quality & particulars of his questions & desire for information; (6) That older generation ought not to pass on its wisdom until asked for, because until its sums wise enough to younger ones for them to want it, it is not time ~~to~~ complete wisdom flowered, through love;

(7) That real & profound truth is always living – i.e. expressed in life by a person; (8) that ~~living~~ human relationships are the highest form of art & continuous; (8) any other educational ideas in prior note books; (9) The ?/& importance of the subconscious

when this works out it will guide me in evaluating & knowing true intelligence & wisdom in people, irrespective of book education or reputation.

consciousness and the effect of one subconsciousness on that of another, & effect of imitation; (10) importance of aliveness.

over

(11) Put out of the heart on the issues of life and therefore the importance of education in our attitude. cf. p. 89.

We think of unity as the opposite of diversity & separation. But unity also is a concept of space & time.

The individual repeats in his own development all the previous stages of mankind, physiologically & psychologically. May he also not, in ultimate work, forecast & develop in his individual life the further development of the race? This is Aurobindo's belief. Do it by Yoga of

bluebirds, have a gnome. By works man can influence others most, by reason of the subconscious imitation. This possibility of helping our development by individual development may reconcile a person to humble lot & small-scale life.

The commandment "Thou shalt not kill" & also most organized peace efforts are psychologically trying to lock the barn doors after the horse is stolen, for war is only a result of a long continued previous attitude & process of anger & fear. So individual education & discipline is the best antidote for war.

Not only does the individual thus forecast

the race development, but by concentrating on limited area of himself, he can progress faster & ∴ help the race more. His influence is greater than by trying to extend by organization & much talk, because it is firmer, more accent on quality than on quantity, & relies on the truth of the greater importance of the subconscious.

What I may do in the season 1931-32.

1. Inner discipline & clarification
2. Better daily relations with everyone
3. Study, & do farm work hard & thoroughly
4. " weaving thoroughly
5. ~~Take~~ Help educate some boy
6. Advise Kalka
7. ~~Take~~ Try to publish NVR

8. Publish "7 months"
9. Work on U.V.A. education to small group
10. Develop ideas on education for Kuka
11. Speak on India
12. Connect with Br. village craft movement.

Because all the past developments of the race have been epitomized in me, I have in me all the latent or express tendencies & potentialities of the race. That is why "he that conquereth himself is greater than he that taketh a city".

It is equivalent, in reality, to controlling all of humanity. And if all human tendencies are embodied & epitomized in the individual, ~~then~~ so that the individual may be said to be influenced by all humanity, past & present; then the relationship must also work the other way, so that the individual is capable of ~~and~~ and does influence all humanity. Gandhi & other seers are an instance of this inside to anyone. Yet it must be true to a minor degree in every case. ∴ my concentrating on my own purification & small set of relationships is truly of very great value to all the world.

∴ This idea tends to eliminate inferiority complex, for every life becomes significant ∴ Of also its relation to

Hindu idea of reincarnation. E.g. If I am coming back to earth & if I purify sufficiently in this incarnation, I may be in position in my next birth to influence others far more profoundly & widely. Yet the quality of the influence is always more important than the immediate quantity. High quality spreads among the ages like oil on water, & large immediate quantity seldom outlasts the one life. E.g. of Christ & Napoleon. This idea also adds significance to the saying of Jesus that God is to be sought and found only within the heart, — the place where the body is does not directly count.

Some would say that this is only a rationalization or justification for an inferiority complex. But the assumptions & scale of values of a superiority complex are equally of doubtful validity. Of Paul's idea of tracks & boots in mud

June 6. The way to find God in myself is to act as if he were there. The way to find God in my fellow man is to act as if he were there. I bid to find God in nature, in earth, in flowers, in stones. The philosophy of As If is a philosophy of creation & of freedom & of power.

My desire to oppose capitalism & its tendencies can perhaps best be taken out by living on a different basis, — as near as I can to what I consider the sound way. I.E. willing life, agine ~~plus~~ with working, relying as little as I can on money & trying to create best possible environment near me. Trying to ~~[illegible]~~ bandy over

gap between rich & poor, establish a new kind of riches, a new set of values, try to enhance self-respect of poor people, & relieve them of inferiority complex. Develop understanding & use of N.V.R. among a small group. Help others to drop social prides.

A fact that has important bearing on N.V.R., education & Sadhana is Wm James saying that all & every thought has motor consequences. Hence you must watch your thoughts. This bears on sex life too. ~~Perhaps~~ If you do not love your enemy you cannot really deal with him non-violently. If you do not love him you are sure to hurt him. On the assumption that life is a whole it means that ~~we~~ acts have thought consequences also.

(over)

Each builds up the other or obstructs or interferes with each other. If there is inconsistency between thought, feeling and action there is unhappiness. ~~Feel~~ Feelings have motor consequence also, and mental consequence. Naturally certain people specialize in certain functions. Just as certain people are primarily executive, so others are primarily planners & thinkers, & others are especially good at feeling. Artists & poets & radicals are among the latter. ~~Hence their~~ If they are the heart, & out of the heart are the issues of life, then their function is exceedingly important. Ministers of churches & priests think they do the work, but it is not so. They are

dogma vendors and symbol manipulators, - not sensitive perceivers or artists.

Re N V R book, see Stokes letter to me of May 17 and my reply of June 9. - re much ejiect.

As I wrote to Kuhn there are several ideas that I would want to teach boys

1. "Keep thy heart with all diligence, for out of it are the issues of life". Cf. The Samurai Knife.
2. Law of summation & gradation of stimuli. Illustrate with plants. Use Sir J. Bose's expts. & some other plant physiology & also stim on self.
3. Law of growth - ~~Tolm~~ & spring - To him that hath shall be given".
6. All thought & feeling has motor consequences.
7. Power of N.V.R.
8. Keep notebook of thoughts.

9. Re money, machinery, sex, diet, place & limits of science, AS controls of society, symbols.

10. Creative power of acting Als Ob. (Ward).

11. Unity of means & end. Cf. Holt

12. Value of meditation

The fact that man in his fetal and child development goes through all previous stages of animal life, & also in his psychological development, is perhaps a physiological analogy to Hindu idea of reincarnation.

I do not like to have so many "nice" and beautiful and valuable things in the home that we dare

not admit a starving man and give him a bed, for fear of losing something or engendering bitterness.

That is the advantage of relying for beauty only on flowers, on proportion of rooms & house, or color harmony, or on outdoor beauties

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June 12. I think that the Br. Conservatives and many Liberals now realize the meaning of the phrase "in the interests of India" in the Delhi pact, and see that Gandhi will not yield, and so they mistrust the Labor party on India. So they are now willing to check Labor out. Churchill's speeches, Baldwin's letter to MacDonald & Lathe's answer, and recent debates in H of C all indicate this. Also the land

bill, the refusal to adopt the recommendations of the commission on unemployment, & uneasiness over European situation are all causing a swing to the right.

To allow myself to get irritated or angry over someone else's stupidity or carelessness is, from point of view of true Vidya, a still greater stupidity. Also it is very ugly & untruthful.

Ahimsa, Satyagraha is worshipping God in our fellow men. This is the reason for Bapu's wonderful courtesy & unselfishness. Worship is sacrifice & so self-sacrifice & service for fellow men.

Gandhi is using the time as a means of training, discipline & education for all groups of Indians. What a wonderful difference there is between this calling off of victims and that of Bardoli in 1922. Then the country slumped & was in complete rebellion and ~~confusion~~ bewilderment, ~~& despair~~. chagrin, weakness and despair. Now the ~~Co~~ discipline is widespread & ~~deep~~ among the peasants & Congress workers very ~~deep~~ thorough. Understanding of the time in its major aspects is general, and work for the future is active ~~in~~ every province. Congress prestige is steadily increasing. Unity is growing. This discipline & understanding should trouble the Br. very deeply, for it forebodes wonders when the struggle begins again.

It is true that water is without form. But when it is frozen into ice it has a definite form. Similarly the formless Brahman assumes various forms under the influence of an aspirants devotion. As a toy apple suggests to one the real apple, or a photograph puts one in mind of his present father, so also images or symbols help the deovtee to a real vision of God as He is.

—SHRI RAMKRISHNA.

Arise! Awake! and be ye sons of Shakti. The violent are not son of Shakti. All bhoga is violence with oneself. The truly strong are simple. Young men to-day run after pleasures and westen fashions. Shakti is built not in bhoga but in Brahmacharya, not in pleasure but in self-restraint. Young men true to the laws of Brahmacharya and filled with the spirit of service will liberate the long-suffered Shakti of India. For there is not true self-respect without reverence for the creative force within us; and there is no real religion without service of the poor and the suppressed.

—DAYANAND.

In order to attain God-consciousness, the first condition is to make God a reality so that He is no longer only an imagination.

—PIR-O-MURSHID
INAYAT KHAIN.

Do not be afraid of self. You merely do not possess but actually are Soul and the soul is but one Paramatman. If you fear self you make God aloof from and independent of you.

—MEHER BABA.

* * * *

It is the mind that makes a man rich. You have become the begger of beggers through desires. A desireless man is the richest man in the world. Desire is a mode of the emotive mind. It is the enemy of the peace.

—SWAMI SIVANANDA.

* * *

their own image.

To acquire true culture, Dr. Rogers holds, it is necessary to be able to receive and synthesize ideas, whether new ideas or the old ones that have never lost their vitality, with the ultimate object of attaining a personal philosophy worked out for one's self. This calls for alertness, directed energy and the willingness to do intensive work. "Being interesting is only the result of being interested." The book is witty and stimulating, with a basis of sound judgment.

All-World Fellowship to Espouse Gandhi Ideals

New York, May 25—An All-World Gandhi Fellowship has been formed to cultivate those vital principles Ahimsa (non-violence), Satyagraha (love-force, soul-force, truth-force) and to study their application in the conflicting circumstances of daily experience. The officers are: president, Dr. John Haynes Holmes; vice presidents, Dr. Peter Ainslie, Mrs. Jane S. Bryan, Dr. Will Durant, Rabbi William H. Fineshriber, Mrs. Mary Hanford Ford, Villa Faulkner Page, Dr. J. T. Sunderland, Charles Frederick Weller, Rabbi Stephen S. Wise; director, Kedar Nath Das Gupta; secretary-treasurer, Alma L. Lissberger.

The fellowship is also organizing an All-World Committee of One Thousand. Through its director, Kedar Nath Das Gupta, the fellowship has planned during the summer an appreciation tour of Europe. Members and friends are to visit England during Mahatma Gandhi's proposed visit to London as an important figure at the Round Table Conference. The tour will extend to other European countries. The fellowship's idea in forming this study group has as its purpose the deeper understanding which comes through the closer contact with the culture, art life and peoples of other boundaries, helping in this way to make boundaries boundless.

Gandhi is doing his utmost to implement the time so as also to prove to Indian moderates that independence cannot be won by negotiation. It consumes time, but time is helping to clarify the situation to Muslims & to strengthen Congress organization.

One reason why cloth boycott in India is so much more important than any other boycott is because clothing and personal appearance are so closely associated with social position. It is by means of social flattery & social pressure that British exercises its most subtle and powerful domination. Of the King as a symbol

Relate this to my clothing in U.S.

Write an article on the political aspects of khadi, – something I did not

touch upon in my book. I include the above point as the matter of economic power as related to political power. Send it to Y. I. or Bengali journal.

Though superficially at my time for Gandhi seemed a mistake to arrest the momentum of the struggle for Indian independence when it had already achieved such wonderful results, this does not hold if you believe that independence is chiefly a matter of moral character & inner strength. That ~~will~~ can & will grow perhaps even faster during the truce.

The simplicity & sincerity of the ~~result~~ effect of thought & feeling upon

action in field of sex is because that is the most generally & clearly creative part of man's life. Perhaps other meanings in this field, e.g. the truth of the psychological process.

If someone steals from me so that I have a money loss, I do not thereby necessarily lose anyone's trust, provided I was not careless. So if no trust has been lost, I can carry on.

Suppose the Hindu-Muslim quarrel is not settled, yet Bapu can go to London, sit at the Conference, state the position of Nationalists, return, & start struggle again. His going would be fulfilment of terms of time in a sense; but ~~not~~ wholly because it would not be a negotiation, but a mere talk & withdrawal. Yet if he does not go, ~~the only~~ a renewal of Satyagraha might have to be in modern ~~of group or~~ communalists.

Capitalists & priests control because they are clever at manipulating symbols (religious or money). Capitalist politicians also know how to manipulate ~~other~~ insignia of other values, cf. Bourbon ruling class and imperial social rank, prestige & distinction. They play on what men want & on their pride & vanities & fears. Subtle. Probably Communist leaders are developing their scheme of values & symbols & learn how to manipulate them.

Consider Harvard graduation festivities and class reunions as being mass demonstrations of people desiring the same set of social & money values.

Symbols are necessary & yet from time to time they need to

be revised, delimited, revolved, in order to keep them from being used as a means of ~~tyran~~ oppression, tyranny & undue concentration, prisons of thought, of feeling, of emotion, of desire.

All the elaborate flummery of gout, parades, soldiers, speeches, flags, etc is to produce a given set of conditioned reflexes. Saw courts & prisons & fines etc are all elaborate long drawn out threats. Cowardly. Cf. Nietzsche on dignity & ceremony.

Bryan & Congress are agin all this just as much as Bolsheviks are, & more profoundly.

If you want money & position

you must conform, wear certain clothes, do certain ceremonies, make talk a certain way, etc. Both food & clothing are mutly connected with social position. ∴ Formal Dining may be dangerous as a form of flattery. All the ceremony, having servants wait on you, the atmosphere of knowing how to behave, etc. etc. ∴ Bryan & Fourth are right. Cf. relation of this to Hindu intercastle dining.

the hands of the farmer."

STEFFENS FOR UNLEARNING.

Advises Youth to Go to School, but to Disbelieve What Is Taught.

In a brief talk yesterday afternoon at Brentano's, 1 West Forty-seventh Street, on "A Life of Unlearning," Lincoln Steffens asserted that, "We know enough now to remove every man-made evil in the world."

Not much could be done with the people of his generation, Mr. Steffens said. He advised the young to go to school "and learn what they teach you, but don't believe it. Every individual can get his own education by honestly looking at life."

RELIGION AND HUMANISM

THE PROSPECTS OF HUMANISM. By LAWRENCE HYDE. (Gerald Howe. 10s. 6d. net.)

Mr. Lawrence Hyde's new volume is the second of his projected trilogy, of which the first part, "The Learned Knife," was reviewed in our columns on November 15, 1928. "The Prospects of Humanism" has a more general interest than its predecessor, which dealt with the inadequacy of the would-be scientific sociology that treats man from the outside, not from within; for, though it does not discuss the religious problem directly, a task left for the third volume, it examines the fundamental problems of man's nature out of which religion arises. For its handling of these it may be commended to the attention of all who are concerned with the prospects of religion, particularly those who wish to know the attitude of younger thinkers towards it. It will be found significant even by those who reject its conclusions.

Mr. Hyde begins by a shrewd

The freedom of the Athenian citizen was based on the slavery of the mass of helots. The freedom of Englishmen is based on the economic helotry of 320,000,000 Indians and several millions of Africans and the exploitation & opium debauchment of millions of Chinese.

One reason why capitalism is violent is because it applies methods of measurement to qualitative matters which are not measurable.

In thinking only of money economies, we & waste a lot of other kinds of human confidence and trust. E.g. losing the kind that comes in village life, in aesthetic elements, in selling locally to familiar neighbors, in psychological value of handicraft & creation, in insisting on

immediate evidence. The Soviet system is making strides because it is using some of these other forms of trust. In V.R. would do so on even a greater scale.

If I am unemployed (i.e. not receiving any income or giving out any labor), my job is to go out and create some confidence by others in me. I must take the initiative. Do not wait for employer or point. Go out and do something useful before you ask for pay. Go and clean up streets, wash windows, mop up dirt or pick up glass in road, or polish trees or something useful. If possible make something useful. Empty garbage. Repeat for a number of days until the confidence & sense of usefulness & reliability is really established.

There are enough eyesores & filthy places to clean up. It takes time to create a feeling of reliability & a sense of need for one's work.
So public sanitation. E.g. mosquito control.

If we really are all one unit, then there is no such thing as the innocent suffering for the sins of the guilty. Those who can see the results of material or moral mistakes are those who have had the greatest experience and are most sensitive and advanced, and their job is to help the stupid or delayed ones, but not to criticise them.

The shortage of gold is going to mean a steady decline in prices, to the disadvantage of producers. This hits England & U.S. hard. This is a further reason

why khadi is a good policy, & why self-sufficiency of individuals & of nations (of tariffs) will have to mean. It may end in abandonment of gold as basis of money. That would hit Britain rather hard, I expect.

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"Britain & World Trade" - A. Sowdon - pamphlet: (10s. 6d) "Today what is really important and significant in England is not the depression of the depressed industries but the relatively small progress made by the relatively prosperous. Cites comparisons with other countries in machinery, imports, electrical machinery, & artificial silk. Mr. Sowdon contends that there is something radically wrong with the British system, not to be explained by an

alleged world calamity but peculiar to Britain. Britain has lost more trade in Asia than in her Empire, and more in the Empire than in Europe.

[Such loss has been because Britain's trade in mfd goods with Europe is stabilized & balanced whereas with Asia it has been unbalanced because partly of Asia's polit. weakness & partly because Asia ~~did~~ did not manufacture much. Industry is now growing in Asia & in Br. Colonies, so Br. trade naturally loses there. Also Asia is growing stronger politically & can fend off Br. & buy more from other countries. Primarily Br. is losing because capitalistic large scale industry is based on a mistake, - exploitation, & that error is now smashing Br.]

— —

To satisfy my sense of self-respect I do not have to earn enough to pay for all the

luxuries that N. wants, but only for what we should need if we were living truly simply. In fact I do not need to get money tokens for even that much; if I am sure that I am really serving the community & the truth to the best of my ability. Monotony & repetition are only discipline & a means of strengthening habit if followed understandingly.

—

If we settle in a village try to educate one or two of the poorest boys there. Perhaps get at them through living them to work for me.

—

Now & then review my notes on Sadhana.

—

Living in a village requires study of possible of talents & "Let your light so shine before men that they may see your good works & glorify your

Father which is in heaven". Does that mean that you are to glorify your father or that that ~~with~~ will be done by the men who see your works? It is the quality of the shining of the works, not the size of the audience that counts. Also it is work that counts, not talk. Reminds me of saying of an Indian Congressman that what is wanted now is not leaders but workers. My works should express spiritual unity. Part of my talent is what I learned in India. Put it to use. I.e. ~~complete~~ perfect K.V.R. work & live it.

If now is the important time & my life is eternal, I need not worry about old age or the necessity for spending years at a job. The important thing about plans is their purpose & quality, not their scale. Gandhi started by remedying small abuses.

If I can master farming & weaving in 5 yrs then I can expand by spreading village organization ideas. There is no real village movement in America as yet. Can write articles & explain to others the values & meaning of small scale life. ~~to others~~ Can give village talks.

If I live on a farm in a village I must pay the price, i.e. abandonment of roving & of city activities & freedoms. Must not cease to use my own gifts for best use of ~~so many~~ people, & as widely as they want it.

If farming fails, sell the extra land, go to teaching or to massage, lecturing, or be a little gardener or chore man for someone. It keeps me in better health than any other job could. Gives me a quiet conscience, provided I do some public service to help others, — whether sick, prisoners, children, young people, negroes,

or what not

Money as a symbol for credit is defective because ~~trust~~ (credit) is an attempt to express or realize unity. It is a creative thing. Therefore it should not be limited in amount. (?) Trust should be unlimited. The question is not how much trust shall I show or give this person, but in what direction, in relation to what, what kind of trust. Yet if trust is a creative stimulus, it works upon ~~your~~ living growing organisms & ∴ is probably subject to the laws of stimulus. E.g. summation, repetition, etc. Cf. "He that is faithful in little I will make him — in much". ∴ Perhaps although the trust should be unlimited, its indices may be measured and applied rhythmically.

That would mean that the first sentence alone in this note needs qualification. But the credits ordinarily granted by banks do not proceed on any law of rhythmic, repetitive stimulus.

The laws of stimulus ought to be applied in education & growth of all kinds. This is why Bagwan by keeping everlastingly at it has educated the Indian nation into shiunza & Satyagraha.
See J. C. Bose on stimulus.

If God is within each person it is silly to talk of anthropomorphic conceptions of God as a disengagement. God apprehending God is what it really is, - God becoming self-conscious. Anyhow of course ones

idea of God is anthropomorphic. So are one's conception of Nature & of everything. We necessarily must think of everything in our own terms, because we have nothing else to think with

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The plight of the peasants in U.P. & elsewhere, under the Gandhi-Irwin agreement, is indeed very bad. No doubt a lot of & perhaps most of the Congress are middle class. But all meaningful revolts have been started, at least, by middle class people. In India they must first get rid of Britain before they can shake off the Indian landlords. Hence the peasant must continue to suffer. For him the war goes on. He is like the soldier living in the mud & lice of the trenches. He does the main job & suffers hardest. Yet until he

can learn Gandhi's method & acquire discipline he cannot even shake off his oppressors. The time gives a bracing spell to the Indian upper class but not to the peasants. Nevertheless, the war will break out on all fronts soon & then the peasants will get their freedom. I do not think that this will prove that Gandhi is a hopeless upper class pacifist anymore than the years when Sevin & Trotsky were in retirement proves that of them. Organization & discipline take preparation, meantime injustice goes on.

Book education acts to drain the village of its keenest minds. So perhaps it is not so good after all. Students follow to volume their teachers like a

would to live that way too. So teachers of old India did best, in being householders & doing agriculture.

On my chapters on "VR as weapon of war treating it as a weapon of the weak or of the strong?" One is not truly strong in such situations unless & until he freely & fully forgives.

The belief of immanence of God in each person illuminates the proverb "God helps those who help themselves". Creativeness grows by use & exercise.

In India now the Congress is being staged more thoroughly & whole heartedly than the Govt. The latest number of Y.I. shows that village panchayats are developing all

over the country.

As I see more fully the implications of Gandhism I begin to feel that Gandhism may be necessary to a non-violent movement of self-govt in America also. It counsels real independence & thought, non-cooperation with capitalism, with industrialism, with ruling-class social pressure, flattery, ~~etc.~~ & values.

Although the ~~truth~~ deepest truths are living & personal, yet that does not mean that we are to ~~prefer~~ be more loyal to any given person than to a principle. It means that we must strive to personify & live our truth as we see it. Individuals may fail & weaken & not live up to the truth, but the

truth to be understood & followed by people must be made living embodied & lived out by persons. cf. X saying he has to leave father & mother.

Tagore's oft-repeated idea that art and joy, etc. and all man's greatest accomplishments grow out of the surplus, tends to be interpreted as the material surplus and thus to be interpreted in an aristocratic fashion, - a justification for an aristocratic class. But that need not want on a material surplus (cf Rolin): The spiritual surplus is sufficient.

The best integration of village life with the whole and therefore the best corrective to its narrowness, is religion and sadhana. Indian village life is especially good in that way.

Re humility
Gandhi says you accomplish nothing

until you realise you are nothing. That is to say, my ego (sense of separateness) is illusion and of no value, but my atman is infinite, in importance power, a value, because it is divine. Of Gita.

Re H.V.R. book - note on mode.

The Viceroy's declaration June 23, 1931 that the white race has entirely lost all its prestige in India is a confession of defeat. One theory in military strategy that an opponent is defeated only when he believes he is defeated, this is the sign of the end of the Br. empire in India. It

A case for Boycott

"How to compete with Foreign Cloth" is the title of a very recent publication by Mr. M. P. Gandhi, Secretary, Indian Chamber of Commerce, Calcutta, and the author of "Indian Cotton Textile Industry." The book (Published by the Book Company, Ltd., College Square, Calcutta, pages 123, price Rs. 3 As 3, including postage) is an able study of the position of handspinning, handweaving and cotton mills in the economics of cloth production of India and contains an appreciative foreword by Acharya P. C. Ray. With a wealth of facts, figures and arguments the author shows that it is quite possible to bring about a complete boycott of foreign cloth with the help of Indian charkhas, handlooms and mills. The book contains about a dozen statistical tables and a fairly full bibliography on the subject. We whole heartedly endorse the author's exhortation that "spinning wheel in every home and a colony or group of handlooms in every village should be the formula of the new dispensation in India." The price of the book is too high.

shows that the Br. ruling class has lost its morale. He does not yet admit that the Br. have caused this loss of prestige by their own acts in India, but the consciousness of the loss is there. The rest can follow in time. Since the Br. position in India rested solely on prestige, and ~~they are~~ the best of their ruling class now ~~know~~ that that is gone, it is only a matter of short time when they will all go.

What does the Br. generally of India credit mean? Is it an attempt by Tory leaders to force Govt into taking military action, or is it only a case of ~~Tory~~ leaders attempting to cover their losses by inroads on Br. treasury? Or perhaps on a market credit recommence.

(p. 132

One result of the R.T.C. will be that ~~Tory~~ the true nature of Tory position in all its cordid dirt & meanness will be revealed to the world. It will act to lower the prestige of Br. ruling class and of Br. commercial & banking leaders in the eyes of all decent Britishers & decent people all over the world. That will do much to destroy empire. ~~The~~ Gandhi will be as decent to Churchill that all ~~the~~ decent Englishmen will be ashamed. This loss of morale at home together with that in India affects French, & Americans ~~as~~ Italians as well as English. ~~the~~ American politicians may decide it, but their power is fast melting away all over the world, along with that

of Br.

I cannot and must not adopt the ~~narrowness~~ conditions of village life without regular meditation & sadhana.

People to send my 2d Ed of Ec of K. to.
Street Clare; (Upton Sinclair); N.I.C.B. Economist;
Commercial Press, Shanghai; Allen & Unwin; E.J.G.;
(Trade); Farmers; Dr. Ernest Gruening (Mexican specialist now on
H.H. Bradford, Murray, W. Jett Sauck,
Bonga paper); Best Journ. Henry F. Ward

How far is sport like clothes, an association with social position, a recognition of similar values and ideals?
Would it not be well for Indian youths to give up foreign games? cf. Veblen's Leisure class theory.

If & when the R.T.C. fails what

position will the Muslims then take? It will be clear that they are preventing Swaraj. The Nagpur Sabha, the Congress, the Congress Muslims, the Ul-el-Ulema, & the Hindus will all be against them. The Br. will more & more openly play with those Muslims & gradually they will die off & lose stamina. If Shaukat Ali were to die, the strength of that group would wane.

If Gandhi goes, takes the case & then returns without more suffering then the boycott ~~will be~~ & khadi will be strengthened, also the panchayat movement. The Br. intriguers will by this action have been notified that they cannot get Congress cooperation until they quit. The young men's pressure for removal of the struggle

will ~~[illegible]~~ immensely increase. The Br. Tories will be so angry that they will publicly cause a breach of the truce in India, & then the struggle will begin again.

Perhaps the truce will break while Gandhi is in London. He will immediately return. They will not dare refuse him, for the admission of weakness would be too great (?) In London he could stir world opinion considerably. It would be equivalent to deportation & would arouse people & stir the movement mightily. No peace at all until he was allowed to return. It will stay non-violent now. The discipline has been enough strengthened for that.

India differs from China in having found a weapon that is more

This is should be which is expected, & then would run again in India.

and stronger than mere boycott. Both Satyagraha & Ahimsa are very powerful.

Gandhi by simply going & stating the Congress can will avoid being all marked up in talk about safeguards & reservations. His appeal will strongly act on world opinion & will serve to further split all three Br. parties, because then the die hards will mean for soldiers & force repression, the traders & commercial bankers will be terribly discouraged & will fight die hards & investment bankers. Solons will be split between independence wallahs & quibblers. The world financial position & European political troubles will still further weaken Britain. Most of the Indian moder-

ates & business men will come over to the Congress.

Inasmuch as both Br. Liberals & Conservatives at the 1st R.T.C. made their assent conditional on settlement of Hindu-Muslim quarrel, Gandhi is justified in refusing to discuss it until that is settled. Until some new ~~govt develops~~ political settlement is made Britain is steadily losing trade & prestige in India & elsewhere. Probably she thinks she can tire out India by delay. Mistaken.

If all men were conscious of their own dignity and worth and power and of the worth of each other, then there would be no classes. So classes are possible because of cowardice, laziness, lack of intelligence or faith, & ~~to~~ inferiority complex, even more than because of lack of intelligence.

stupidity might make me let something be put over on me, but as soon as I discovered it, if I had the courage I would right the wrong. So the way to create classes, - the clever ones have learned, is to create & manipulate rules & schemes of values & get everyone to cooperate in them. Money is one of these & social rules another.

External violence & its control is of course very important.

With external violence, money & social gradations the upper ones can get hold of & keep land & all the other means of production & distribution.

The ruling class can control external forces of violence (soldiers & police) but the masses can learn to control inner violence (emotions). Thus can check

~~cla~~ upper class control by U.V.R. Utter simplicity of life & true religion alone removes social distinctions & their evils. Right views of money removes that control. Use of Charkha controls production of necessity of life ~~& gives the~~ & its distribution. Also it enforces & makes possible control of simplicity. Khadi is a declaration of independence, social as well as economic. Religion & U.V.R. recognizes divine in every man & therefore ends class distinctions & flattery.

I develop my ideas on money & send to Bapu for his use in that way. Also to Kaka.

Class control is thus much more a matter of psychology & inner attitude than of exterior organization. Greed, vanity, pride and fear, - all divisive.

If, as I believe, that freedom is a by-product of moral strength and fine moral insight & character, then the American Civil Liberties League is not doing a fundamental job. Gandhi's method is sounder & more, though perhaps not so rapid. But if we live eternally & have reincarnation why be in so great a hurry for immediate results?

Isolations from "Economic Behavior" by Allin, McConnell, Ramsdell et al of Washington Sq. College. Houghton Mifflin, 1931

Preface. "In modern western civilization the most significant channels of habit are technological and pecuniary. Under the sway of the money

economy, when these two types of habit clash, the technological ones must give way. ~~at~~ Accordingly, all aspects of economic life come to be expressed in money. Ownership, which as a legal status formerly expressed the activity of an individual in the world which immediately surrounded him, is dissolved under the corporate form of business organization into a pecuniary accounting of rights to income. The direction of enterprise, no longer vested in the owner, is expressed as an increasingly complicated process of analyzing and reducing money costs and using the rate of marketing to enhance money incomes. The juggling of money develops to the point where, in the form of credit, money is manufactured out of nothing; and the administration of

this manufacture is acted in a com-
plicated series of financial enterprises. Yet
so significant are these airy nothings that
all economic endeavor speeds or slackens,
becomes easy or hard, solvent or bank-
rupt, according to the fluctuation of
pecuniary relationships among enterprises.
--- I." The status of the worker reflects
the subjection of his way of life to the
fortunes of his job and his wage, and
the subjection of his working existence to
the dominance of the complicated
profit-making business. He seeks to
deal with the situation partly by
checking and frustrating the business
process where it hurts him most and
partly by adopting on his own
behalf the tactics of the business
bargain."

Write a statement of the political importance & meaning of K, for Y).

How much has speculation of labor & mfr come from col factors, money economy, & how much from principle of machine subdivision of labor?

Write to Jamadhabel or Bryan re decreasing ~~tax~~ payments in money. Make them in kind, & let the State sell the stuff. This would strike the peasants of debt more than any other single act of Govt. This device compels all men to enter the money & wages system of capitalism.

In a recent conference of educators a State governor said that education enlarged people's wants & ∴ increased industry (& profits) & ∴ education is important!

In my "V.R." book refer to Jews as well as to Buddhists & Chinese, as communities practising "V."

Perhaps one reason why man has been able to keep women in subjection is because of his greater skill in abstract thinking & ∴ in creating schemes of value & in creating and manipulating symbols. It would seem also that biologically woman appears ~~of~~ & needs a certain ~~biological~~ physiological stimulus from man & that he became more clearly aware of this than she. But woman also physiologically stimulates man & she knows it ∴

The machine technic makes the period of learning a new occupation

shorter so as makes a shift easier, but the frequency of change because of new inventions & the frequency & severity of depression under capitalism increases the liability to have to shift. Specialization of labor due to machinery increases the necessity & importance of use of money. A man in such a society must rely on others for most of his needs.

The cost of unemployment in England has become a definite money calculable cost for industry, just like reserves to pay for dividends in time of depression. The burden is there also in the U.S. but not openly recognized.

If a safe were calculating in terms of human trust instead of money income

he would have to consider the trust of the workers ~~as~~ as well as of the customers. Must be a confidence in his technical ability as well as in his moral character.

On the trust theory of money, the apparent money profits of war times are wholly illusory, for so much ill-will & distrust are being built up.

~~So~~ Is the recent Br. guaranty of Indian credit an attempt to make difficulty for India's war claim for investigation of Indian debt? Cf p. 117 supra

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The fact that practically all American college graduates would feel flattered to dine with an English lord raises grave questions as to

the value of a college education. Puts false values in peoples hearts & minds & ~~adapt~~ fill them with wrong desires & fears. & gives them to easy ~~class~~ control by ruling class.

Henry Ford's dancing with Br. being makes his fall. Also his buying a Br. estate. Shows effect of money on an honest man.

Every boy should be taught the political & social & psychological meaning of clothing, - how it is used to control people by ~~into~~ marking class divisions & ranks, social prestige etc.
cf. the book on 'psychology' of clothing

Perhaps the Br. insistence upon clothing as a social symbol (cf.

dancing for dinner) was one reason why Bapu discovered its political significance & drove him to khadi.

In KVR book insert a note on it in point chap showing how ~~the~~ society or is controlled by manipulation of symbols & social rank (money, flag, titles, dress, prestige giving insignia of all kinds, — on policy of division. Politics has been the manipulation of fears & divisions. KVR. puts it all on a new basis, service, love, unity, harmony.

The charkha program does create trust even though little money is earned. Trust between villagers themselves, and between rich & poor, city and country, intelligentsia & illiterate masses. It helps to heal the

deepest rift of all – between rich & poor.

The explanations & interpretations of the Indian situation are interesting reflections of the thinking & inner beliefs & attitudes of the several cities. So we are all partly wrong & partly right. Cf. "Indian Mill Owners Cry Halt" in the Sabom Monthly for June, 1931. By Bernard Houghton.

"The legitimate scope of patriotism is limited to the inner life of a nation and within the boundary of its own jurisdiction". Chester Gwynn

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Re NVR Book Francis Goodale suggests the title of The Superiority of NVR over Wa for ~~Ind~~ ~~Int~~. 2 military chaps. He thought that they were intended to prove

that N.V.R. is good for both offense & defense.

He says that these 2 chaps would be O.K. as a pamphlet for people in a N.V. struggle, to give them more confidence; but that for the ordinary reader the parallels are worked out too fully and in too much detail. ∴ Condense. As they are they give the layman a feeling of lack of proportion. People in U.S. are not interested in that much detail. The affirming chap is more interesting & ~~[illegible]~~ than the one on NVR as a method of War. ∴ Condense this ~~first~~ method of War. I seems gets a sense of repetition especially in regard to my opinions about NVR & especially in 2d half of book. Look out for that & try to make shorter restatements, & limit to reader to remember

what I said before. ~~to~~ How far is the discussion of courage in the ethical chap a matter of psychology & ∴ to go in psych. chaps?

Somewhere, either in 2d initial chap or later (perhaps in last chap) refer back to the initiatory virtues listed in Ch I & show that they are all included in h.v.r.

Symbols are useful, but if they are overtrusted or worshipped they often indicate a lack of the very quality they are supposed to show. Cf. dinner coats, French heels, force, & autos as marks of social superiority. Much flying waving denotes not true patriotism but vanity & truculence. Much claim or money denotes inner poverty & lack of real trust.

From Bombay Chronicle

GUJRAT VIDYAPITH REOPENS

Ahmedabad, Mar. 22.

Further information is available of the classes of the Gujrat Vidyapith of Mahatma Gandhi which will now be reopened after they had closed to enable the students and the professors to join the Civil Disobedience Movement. The new classes will be designated Swaraj College and will continue till the conclusion of the final peace. They will impart training which will be useful in conducting the fight or work of reconstruction in future.

Students whose age is above sixteen, who know 3 R's. and regularly read newspapers and current literature will be admitted and no fees will be charged.

The following subjects will be taught:—

Politics including constitutions, Indian economics, including rural economy of India, religion, modern literature, on Satyagraha, philosophy, history of principal revolutions of the world, accounts, music, and drill, carding, spinning, carpentry and sanitation—A. P. I.

In THE PROSPECTS OF HUMANISM (Gerald Howe, pp. 249, 10s. 6d. net) Mr. Lawrence Hyde continues the enterprise begun three years ago with his volume "The Learned Knife." Interesting and acute in themselves, these chapters are significant, not only as reiterating the doctrine of Pascal that the heart has its reasons as well as the reason, but as showing how in different ways the younger writers of the present day are feeling their way towards a more integral conception of human nature and of the world of things in which it finds an answer to itself. They are vaguely possessed with the idea of an impending change in the character of our consciousness; and it is interesting to observe that Mr. Hyde declares in an appendix his general affinity in this tendency with the remarkable (if difficult) work of Mr. Gerald Heard, "The Ascent of Humanity."

If fame does not work well I might be able to work it into a summer school for boys, teaching them to work in the garden & other things. Take only a few, say 3.

Non-attachment or renunciation is a form of, or result of realisation of unity.

~~We may say that~~ Apropos of overcome

of symbols (p. 137); the excess attention paid in religion to the cross indicates often a forgetting of a loss of spirit of sacrificial work; over-stressing the flag shows lack of true patriotism; love of money betrays loss of real trust; emphasis on clothes shows an inferiority complex.

The leaders of society are those who create and maintain a given scheme of values. Their chief job is not the original creation but the expansion, accretion, & maintenance of it. E.g. The royalty & nobles of mediaeval time in Europe, ~~the European~~ creating feudalism; the European bourgeoisie creating & developing capitalism & industrialism; the church fathers who built up the R. Catholic church; the Brahmins who

built up Hinduism.

Gandhi, is creating a new set of values, ethical, social, economic & political.

It may be that the Br. Govt will go ahead with the R.T.C. (even) without Gandhi, on the theory that it is better not to allow him to talk, for fear of upsetting Br. morale and of influencing world opinion unfavorably to India.

The way the Viceroy acts in India & the King in London & President in U.S. shows how much social flattery & symbolism counts in politics. E.g. laying corner stones; giving prizes at athletic & sporting events; reviewing troops & Boy Scouts; having people to lunch who have done any

thing to capture people's imagination (air flyers, Channel swimmers, Ford, boy reciters, tennis or golf champions, etc.) Flattery, flattery

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Get hold of the Bo Gout regard on serving Ceylon Gout, — re separate electorates.

Re money; simplicity of living (no more than poor can have), service, sacrifice, and khadi create & express more real trust than banker can do by credits and money. Stronger & truer symbols. Khadi creates trust by abolishing social flatteries & distinctions.

Work out for Kaka a full statement about money.

Re my article in Nation as to Gandhi

calling out, there is perhaps a cause for doubt in that Bapu is old & perhaps tired, also that since he believes that Swaraj is a matter of moral character he will not struggle to attain an empty verbal formula unless it is backed up by real moral growth among Indians. They must be simple, must give up aping the West in education & social forms, must spin & wear khadi.

Other causes of doubt are

1. Br. govt promised nothing in the Delhi pact.
2. Political prisoners are not yet all released
3. Confiscated land & property not yet all returned.
4. Govt is still violating the truce in sundry ways.

5. Br. Tories are meeting on original safeguards ~~though~~ so that Gandhi must accept them in advance of R.T.C. although they themselves refuse to be committed to anything.

6. Gandhi advises peasants to pay all they can, but seems tender toward the landlords.

7. Gandhi is friendly with Indian industrialists.

8. Indian mill owners continue to make huge profits.

9. Zamindars are still exacting heavy taxes from starving peasantry.

10. Hindu-Muslim quarrel continues.

See my letter to Roger Baldwin on part of this.

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It is alleged in England that Delhi pact "split the Indian opposition". Superficial, yet of some meaning of working com.

If it be true that an mighty world formula of freedom will not suit Bayan, unless he knows the people have strength to live up to it, he might accept something less than that from Britain and then come home to work the people up to higher strength. But that is terribly dangerous, for the corruption goes on in subtler form. Must work the outer as well as inner claims at the same time; that is, the truth must be lived forthwith, the outer condition must work hand in hand & simultaneously with the inner. Each must help & inform the other.

Further quotes from "Economic Behavior" (see p. 126 supra).

p. 11. "To the Melanesians wealth did not consist in the accumulation of goods, but of a regular uninterrupted enjoyment of festivals. The pursuit of money left their emotions cold; their drive to work came from an unchained pursuit of heads."

p. 15. "Money-making and spending is more than a handling of coins or selling and buying goods. It is a way of thinking about life, a basis of appraising that which is worth while and significant. It is money which gives zest to our economic activity. The influence of our money habits of thought and feeling extend beyond the area of business activity and cast a pervasive

influence over the whole of our social life.

"Pride of wealth and homage to those who are wealthy penetrate the whole area of social relationships. Those who exercise power in the business world acquire a feeling of superiority over those less fortunately placed. Their ways of acting are praised and become the pattern of good behavior; their ways of living are imitated as nearly as possible by all others. Thus achievement and success is pecuniary achievement and success; superiority and inferiority are measured by a scale of pecuniary values.

"A casual survey of newspapers and magazines will furnish sufficient evidence of the prestige which money-

makers of outstanding success enjoy in modern society. ---

p. 17. "Although nobility has no official existence in the United States, a similar deference is shown the wealthy. Trusteeships in universities, honorary degrees, ambassadorships in foreign capitals, are the emblems of esteem. The successful business men in the United States are regarded as a superior class. Their aptitudes, their moral and mental traits, are the higher virtues. Their assiduity in money-making, their shrewdness and sharpness in trading, their keen sense of pecuniary values, are rated as the endowments of superior men. Work which demands these qualities — banking, industrial management, and the like — is honorable;

and some shadow of that honor falls even upon the prettiest clerk. By contrast, employments which require merely great manual skill — operating a lathe or driving a truck — are tinged with social disrepute. Many parents count any sacrifice worth while to push a son or daughter into the white-collar ranks, and so nearer to the pattern of the successful money maker.

"Our appraisal of others as desirable neighbors and associates, as suitable mates for marriage, as proper children for ours to play with, is in part based upon an estimate of their money worth. Other elements, to be sure, enter into

the social calculation, but the prejudices of money draw lines as sharply as personal taste, as the prejudices of race, of language, of religion, and of color. When a debutante marries outside of her money class, the event has more value of national, and sometimes even international, scope. Realtors draw upon this prejudice in their sales appeal. 'In R— you will find the people you want to meet, the children your children to play with. — R— is a high-class residential area. — No home sells for less than $25,000.'

"When social respectability is grounded on a firm pecuniary footing, spending money is more than an act of purchase. The display of spending power creates the appearance of pecuniary success and

obtains the envy and respect which pecuniary success inherits. To secure a status of pecuniary importance, it is necessary to have made money, but necessary also to appear to be well-to-do or rich. Expensive ways of living, therefore, are desirable ways of living, not merely for the material goods which are acquired in the ~~act of~~ process of spending money, but for the social recognition which is accorded to those who ride about in expensive automobiles, frequent expensive resorts, join expensive clubs, and dress themselves in expensive fabrics. Eagerness to be well thought of, to have the desired levels of pecuniary respectability, produces a continuous struggle to raise the level of expensiveness, in one's way

of living

"When social status reflects spending power, prices are more than market quotations. Prices as money quantities have as well intangible qualities of social prestige. ---

pp. 19-20 --- "Behavior usually conforms to money values, although often it is without conviction and with a sense of having delivered a 'poor job'. How general the conflict of pecuniary appraisals with other values may be, we cannot say. That this conflict exists is a matter of common knowledge.

"Focal in our own society is the pursuit of money. The hunting of money is the activity to which our behavior tends to conform. Conduct, ideas, beliefs, and feelings are cast

in the image of the balance sheet and the income statement. Other values appropriate of non-pecuniary cultures still survive, but their existence becomes increasingly difficult and their substance more shadowy."

p. 21. ... "As long as men's existing attitude and traditions continue, it is doubtful that, if by some freak of chance all material goods were as free and plentiful as air, the human world would be any less a world of scarcity. Today, for instance, the enormous productive capacity of machine equipped factories has not brought us freedom from the stress of scarcity. For scarcity is not remedied by a certain quantity of material goods; to

count tons and yards gives no indication of the degree of scarcity. Scarcity is a ratio between the quantity of goods available for consumption and the quantity desired. Scarcity may increase even in a state of general opulence. — - - -

pp. 21-22 "One of the conditions of a commercial society is sufficient to be richer than one's neighbor, to be better dressed, to drive about in more expensive automobiles, to live in a more costly house. Hence an unending struggle and a perpetual scarcity. - - - "In societies of increasing wealth people frequently experience an ever more acute sense of the scarcity of goods. This is particularly true when the distinction between great wealth

and the various orders of the less prosperous is sharpened by obvious and ~~too~~ conspicuous display; and when all individuals and classes have the right to augment their fortunes by as much as they can. It is commonly said that today the poorest worker is richer than the most affluent noble of the middle ages. It is equally probable that the feeling of poverty is no less acute for the highest paid worker today than for the poorest peasant on a mediaeval manor. The enjoyments of the rich are matters of daily comment in the newspapers, their lavish expenditures fill columns of magazines and pictorial supplements, their

objects of purchase are displayed in store windows and are seductively advertised. All this whets the appetite of those who are poor, and so makes them see clearly their scarcity of social-economic, even if not political, standing.

"To fashion one's desires in terms of what others have, to measure one's wealth in terms of another's greater wealth — this trait is a convention particularly conspicuous in commercial societies. Some call it envy; others refer to it as ambition. Many think of the struggle it engenders as the drive to progress; others as an irrational struggle after an illusion. Wherever found, it is accompanied by a restless, unbroken

sage struggle for material goods, whereby making a living becomes the single-minded preoccupation of millions. It leads to great wealth measured in dollars a-lore; it also leads to great scarcity if this accumulation of goods is measured in terms of the intensity and extent of desire for goods.

"Plants die which would not if there were twice as much land, water, or air. But going beyond this elemental condition, scarcity may be defined as an invention of man. Setting up champion runners, swimmers, fighters, a greatest dramatist, a first lady of the land; appraising each other in terms of rank, position, prestige; these traits of behavior are

not products of man's physical relation to his physical environment, but are scarcity values of man's own creation. Scarcity may be conceived, not merely in terms of the demands made by human beings on their physical environment, but also as a habit of thought which expresses conventional relationships between human beings. The degrees of scarcity are given their dimensions by a scale in which the units of measure are traditional and customary. ...

p. 24. --- "Wherever machines have increased productive capacity, business enterprises seek to expand their sales by clever salesmanship and advertising. As one advertiser puts it, the function of advertising is twofold: (1) to make

people dissatisfied with what they have, (2) to make them desire what they do not have. Even when this is not the conscious purpose of advertising, it is usually the result. Whereas the factory system is turning out an ever increasing volume of goods, the business system is producing an ever-increasing volume of desires, with the margin of desires becoming not less but greater. In this way an economic system is efficiently organized to produce more and more scarcity.

"The United States spends other nations in productive capacity. But the irritations which come from an acute sense of want are said by

some observers to be even greater here than elsewhere. ---

p. 31. ---- "At any given time, man's struggles with nature are as successful as the technical devices he can invent. The limits of wealth, defined as a quantity of goods, are imposed by technology.

"~~His discussion~~ ---- "But technical accomplishment, like any other form of human endeavor, may unitself to stagnation."

p. 32. --- "For ancestor worship we substitute worship of lower costs and increased output.

"The Chinese farmer takes into account only those elements in a technical situation which are consistent with his belief that the

spirits of his ancestors are real presences in his own life. But we too take account only of traditionally selected aspects; we minimize considerations which are not consistent with our traditional belief in the worth-whileness of increasing productivity. That the automatic machine destroys a trade by which many thousands of workers earn their livelihood is a matter of little importance. This result we accept as the cost of progress, for progress in our mind is identical with increasing technical productivity. That the machine process unsettles old ways of living, makes insecure such established institutions as the family, the church, and the national

state, does not enter seriously into our reckoning. This is not because we are scientifically objective; it is because we are governed by a now traditional belief in the worth-whileness of scientific reasoning and its industrial outcome. Our interest in technical changes, our belief that they are worth while, is a matter of sentiment, of faith. It is, in short, not a technical matter at all.

"The methods of technical practice and invention are no less matters of learned habits. The aspiring scientist-inventor must first of all have learned the conventions of reading, writing and calculating. He must go through a long course of training in which he

acquires the conventionalized methods of the laboratory worker. This training is accomplished under the guidance and direction of his elders. He acquires practice in using test-tubes, Bunsen burners, balances, microscopes, chemical solutions, mathematical formulae; he acquires as well a point of view, a set of beliefs, a scheme of values. He comes to believe, for example, that if he follows a certain customary routine of laboratory experimentation he arrives at truth. He acquires the habit of measuring, and of thinking, in terms of quantitatively calculable mass and force. He comes to believe that only those observations are worth while which can be weighed and measured,

that only those descriptions are important which can be stated in mathematical formulae.

"Ancestor worship and imitative repetition of ancestral practices support an unchanging technology. Belief in lower cost and increased output together with laboratory experimentation support a changing technology. In this way we may distinguish the practical consequences of the two different sets of customs. That we believe one or the other to be superior appears the fact that we are more accustomed to one than to the other.

pp 34-35 -- "In the main, these theories (of business depression) point to the operation of such factors as the money and credit system, the habits of

lending and borrowing, of speculating and trading, of private owning, of profit-making, of free pursuit of wealth there are conventions, rules of behavior, according to which the production and distribution of goods are organized. They may also be thought of as schemes of arrangement. In owning, in trading, in lending and borrowing, in hiring out for wages, human beings establish certain functioning relationships with ~~one another~~ each other. They enter into associations for organizing their collective labor. They transfer goods from person to person; they establish claims on the product of their collective industry; they exercise these claims and establish title and possession to the goods they desire to have and use.

"These ways of behavior, these customary schemes of arrangement, are prescriptive for all members of commercial society. If one is to live, to be well off, to be assured of a livelihood, one must do it along the lines laid down by these conventions. It matters not how industrious an individual may be, how industrious, how sober, how skillful, nor how hungry or cold. In a society organized on the basis of private property and money exchange, these qualities of good character or of need do not purchase a commodity. To have and enjoy, one must be able to buy. To the millions today who are without an income of dollars, the goods on dealer's shelves are as remote as if they did not exist at all. For them the niggardliness of the environment can be

overcome only by acquiring purchasing power. Nor does eagerness to work and skill of hand or of brain permit one to labor for one's bread. One must find an employer who has a job for him.

It is argued that a visitor from Mars would ask why we persist in clinging to a scheme of arrangements which brings us to this strange pass, why we do not ignore our traditions and make the goods available for those who need them and bring idle men eager to work and idle machines together and set them to producing. One answer to this question is that we do not know how to act except in terms of our customs and conventions, and that we have no technique for ignoring them. ~~They may change, and the change may bring with it~~

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p. 56. ... "It is the technique of the modern machine transport, the use of steam and electric power to turn the wheels of moving vehicles, which makes it economically and technically possible to localize industry, and it is this rapid and low-cost transport which gives the whole structure its technical unity.

"It is a common economic observation that the degree of specialization depends upon the extent of the market, and this observation is not difficult to prove. An individual, obviously, could not afford to give all his time and energy to the making of one product unless the community in which he served was large enough to take off his hands all that product which he did not use himself. It is equally so with

a large industry. Pittsburgh could not give itself so completely to steel making if it did not have a national and world market in which to dispose of its steel. Highly specialized production of today depends upon a widening market area. Wide markets cannot exist unless there are rapid and accurate means of transport and communication. Wide markets also depend upon a uniformity in the habits of peoples. Unless, over this wide area crossing the diversities of language and cultures of classes, there are a common preference for machine-made products, the degree of specialization would fall far short of what it is today." - - -

p. 60 - - - "Whether a man lays bricks, fills teeth, writes stories or grows cotton, if he

is to live, he must live by money; and in the economic scheme, it is the money he can make which measures his success.

"This dependence on money-making is not a matter of voluntary choice, nor of selection between moral ideals, but is a matter of necessity. It is one of the impositions of an economic order which is organized on the basis of free enterprise and of extensive specialization of industry, trade and work. When an industry specializes exclusively in one commodity, say shoes, it is obvious that those who work in it cannot depend upon its product to satisfy all their needs. Perhaps they might provide themselves with shoes. They would have to exchange shoes for food, clothing, shelter, amusement, and so forth. Moreover, within each indus-

by the individual workers specialize upon minute details. ---- There are hundreds of thousands of specialized callings. In a world so specialized, special abilities and products must be exchanged for all the variety of goods which enter into livelihood. Since money has general command over goods, it is money which people seek. ---"

[∴ Khadi is good as a ladder to climb out of this economy. ORG].

61. "Money calculation assimilates all commodities and courses of action and reduces them to a common measure."

p. 70. "--- Money reckoning is slow to catch the smouldering resentments of the labor force and often is inadequate to interpret them when they are caught."

p. 73. --- "The habit of pecuniary calculation is

a convenient device in trade and commerce for purposes of money-making. As a method of describing economic behavior and conditions, it has, however, very definite limitations. It is in large part misleading, often misleading, and always fragmentary. Its figures are also highly "suppositious". ~~This aspect of money echo~~ [It is referring to arbitrary assumptions and device of accountants] - - -

p. 84. "The gold standard is not a final and final product. The gold basis already has been scrapped to a great extent and probably will be increasingly scrapped. Indeed, the peculiarity of the modern monetary system is not that its basis is gold, but that its basis is ceasing to be any sort of commodity. Paper currencies introduced to

represent money metal stored safely in some central place have largely lost their representative function. Now they often represent government bonds or a private business' rediscounted notes. What they represent does not matter so long as they continue to be generally acceptable. The great monetary inventions of modern times have been the legal-tender provision to make them acceptable and the realization that so long as they can be used to cancel bank debts they come to be merely convenient certificates passing from hand to hand to represent book entries of changes of ownership. Today all major changes of ownership involve the passing from hand to hand of no

durable money, paper or albumen, but instead lead to a deduction of a number from one column of figures and its addition to another column of figures in the accounting system of some financial institution. When it has reached this stage of development, money becomes merely a reckoning device through which one may conveniently record one's ownership of present and future flows of wealth and one's way up of these claims in buying valuable things."

p. 97. "Money-making to make more money begets, for some strange reason, a terrible concentration of purpose. ~~Some and noble tasks~~ .... But the quest for money corrupted all other values and make-believes and subordinated

them to gain. Honor, loyalty to him and neighbor, patriotism, piety, respect for and approbation of one's betters, were turned aside by the clink of coins. To take from your neighbor his house and independence if he failed to meet his debt, to sell munitions of war to the enemy of your king if he paid prices high enough, to lend him money if he promised a rate of interest profitable enough — this was not the behavior to draw approval from custodians of good morals.

p. 99 -- "And lastly, it may be noted that the money-maker on his first appearance was generally an alien; in mediaeval England the Lombards, in mediaeval Europe the Jews and Moslem Syrians. Trading, under the aegis of

unlimited profit-taking, was usually carried on between strangers, was often carried on between those who despised each other. It is not surprising, therefore, that profit-making in its first appearance was unhampered with no sentimental scruples. A good Jew or a good Muslim lost no caste in his own eyes or in the eyes of his people by getting the better of a trade with a Christian. A good Christian only proved his mettle the more when he taxed the Jewish trader into bankruptcy or when he defaulted on his loan.

"All this contumely and despite was not without its value to the profit-maker. It sharpened his wits; it made him clever in intrigue. His imagination became fertile in the ways of evading

the restraints of those sentimental prejudices which other men call honor, truth and duty. He became skilled in the art of appearing all things to all men. He learned to simulate good-will and friendliness when his real feelings were enmity or indifference, to simulate patriotism and loyalty to the king when he was concerned only about the security of his loans. The Rothschilds stood high in the eyes of the King of England, whose wars against France they were financing. They stood no less high in the eyes of the French ruler, whose wars against the King of England they were financing. This, it may be noted is no small achievement in the art of make-believe." - - -

p. 100-101. "The corporation is charged with making modern business impersonal. And this is true. But this half-truth has given rise to some impressions that its functioning is now automatic, or at least that the decisions of the men in charge are no longer decisions for which they are personally responsible ... It is also true that there is, more often than there was, a board of men who divide responsibility. But this board is often guided by a leading personality, rather than deliberating and debating all issues, as the law contemplates. So the other half of the truth is that business is still personal."

p. 326. "Modern production is a continuous process carried on in anticipation of orders by the use of relatively permanent equip-

ment. Seldom does a modern producer make only ~~only~~ one product. He must decide how much of this expense to attribute to each kind of goods he produces. Even when only one product is made, a ---- In view of such possibilities the way to maximize a firm's profits cannot be understood unless the flow of expense is somehow broken up into amounts for each period of time and reduced to the cost of each increment of product, and unless the income from sales is similarly divided into income from the sale of each increment. If this can be done, comparison of costs and incomes will determine whether each increment is a source of profit or loss.

"From this point of view, records of costs and income become, not unimportant bookkeeping details to be used after one's decisions are made in order to ascertain the exact profits which have accrued, but a means of determining what to do."

Write a pamphlet on "The Meaning of Mahatmaji's Program". Discuss his function of making trust, (rather than a leader inspiring credit). How K, simplicity & Satyag. all create trust, – trust of people in Bapu, trust of people in themselves & in each other, trust of city by country & vice versa. A new world order. Real trust instead of money (false) symbols. Cf. my letters to Mahadev & to Kaka. Publish in India.

Economic Behavior (see above)

Vol II. p. 424. -- "In spite of the prominence of socialism, neither socialists nor their foes agree upon the nature of socialism. ---- The centre of socialism, which gives some vague unity to these divergent points of view, is to be found, not in a program or a temperament, but in dissatisfaction with the ~~amount of~~ justice of current economic life. -- Practically all socialists would agree that the economic system unduly thwarts some, if not all, men, and that something can and should be done to better human life by considerably changing the property rights now valid in the system.

p 485 -- "Mr. Hadley has pointed out that every biological mention &

must seem perverse to the people who
view it first. Our relation to the cow
is a perverse one in the same sense in
which many of our contemporaries
consider birth control perverse. It
must have seemed so to medieval men
to a degree impossible now to imagine.
At the present time we take the breeding
of animals who are specialized to mate
with quite for granted. We also take
for granted the perversion of the domestic
fowl ~~for~~ though, breeding for an indefinitely
increased egg production; and yet if we
stop to consider it in terms of the
organic life of the cow and hen, we
are creating monstrously perverted organ-
isms for the purpose of consumption of
our food."

pp. 494–495. "Considering that we are con

timually telling each other that science is the most important factor in our modern life, it is indeed amazing how little we know about its origin. We do not even know which is the cause and which is the effect: science or industry or commerce, intellectuals who are accustomed to attributing all power to ideas frequently assume that the ideas of science were the leaven which set modern civilization working. But if we inquire where these ideas came from, we are met with a very strange situation. They did not explode magically inside the heads of certain geniuses. They were suggested by the use of certain instruments and symbols such as glass lenses and analytic numerals. It would not be stretching

the truth to say that modern science would be quite impossible without the symbol zero or without the use of glass. Where did these things come from? Our system of numerals is Arabic. But the Arabs from whom we took it received the all-important zero from the Hindu civilization. So far as we know, lenses originated in China and, with many other important, though elementary techniques, were transmitted to Europe over the trade routes which were established by the Mongol Empire of Genghis Khan.

Science: the Kind of Knowing.

"Bearing these circumstances in mind we may perhaps assert that science is a development of mechanical techniques. It is the type of things or even the

set of ideas which are forced upon us by the use of machines, including such machines as telescopes and microscopes. But these techniques could come into circulation only in a civilization in which circulation of goods already existed. And circulation of goods in its turn is a mechanical technique. For in a certain sense the elementary technique of the Industrial Revolution was the development and use of hard money as an instrument of exchange. No other instrument could circulate except by grace of the instruments of exchange. Thus the same argument which traces the ascendency of a scientific idea to the introduction of mechanical techniques can also be extended so as

to trace both to the introduction of the mechanical technique of the money economy.

"It is very interesting to observe that when a mechanical technique is introduced, no one has any realization of the events which are led in train. Europe became habituated to the money economy through circumstances entirely distinct from the mathematical inventions of the East, for example through the introduction of precious metals from America. Certainly no one supposed that one of the chief effects of the circulation of money would be to put scientific instruments and ideas in circulation. Yet if it is true that science is the chief factor in modern life and if it is true that

science would be impossible except through the general use of scientific instruments; it may be that neither the science nor the instruments could have flourished except in a community which had independently developed the third technology of money.

p. 500 --- "~~The~~ Certainly no social order has ever rested upon physical force. The most effective force has always been the domination of men's minds by the mystic potency of sacred social hierarchies."

[N.B. in relation to Gandhi's program]

[~~[illegible]~~

The rumor in Hindustan Times that the times were largely due to Pandit Madan Mohan Malaviya who persuaded

Bapu to it, adds to my belief that Gandhi did it largely to educate the Indian Liberals to realize the inherent and inescapable falsity & perfidy of imperialism. Malaviya is the strongest representative of that crowd, who are not sincere, though romantic & mistaken.

If Gandhi goes to London as a deck passenger it will shame the other N.T.C. delegates & also the decent British. It will lower Br. prestige by showing the world that the mightiest empire has to deal on equal terms with the peasant of the poor. It will add stature to poor men all over the world & show them that if they will show courage & seek truth & stop imitating the rich they can attain supreme power over the world. It will help women the money

system & all its values. It adds to my own shame.

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Perhaps my desire to go to India & be with people who really believe in God is a sign of weakness. Ought I not to be able to create my own desired environment here &, out of my own strength & creative power? Create my own values & compel their acceptance by others by my own strength & love?

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Re money, I have said it is wrong on a debt to charge interest because it is compelling a man to pay me money because his character is so fine that I trust him. Might he said that the interest is also a trust symbol. But

trust cannot be compelled or demanded. It is spontaneous or not at all.

Br refusal to appoint a committee of inquiry into these violations simply proves to all India that Br. has not had any change of heart and does not intend to play square. So Br. prestige loses further in India. This is a result of the Delhi pact I had not seen, — as a further testing & demonstration to India of Br intentions & inner attitude. So it hardens Congress feeling & Gandhi's strength & unwillingness to make any concessions. It proves that the Viceroy's sincerity was only a personal affair & not a Br govt sign.

The love of money (the root of evil) is the love of symbol in place of reality; the worship of a graven image.

Gandhi will not go wrong because he has lived right so intuitively, so purely, strongly, & clearly, so sacrificially & humbly. ∴ He will not be deceived or bent aside. He sees the weakness & ignorance & mistakenness of both Lord Irwin & Mahatma-ji & that accord.

If thinking is planning for action, the kind of yoga that involves giving up thought for a certain period, would mean cessation from planning, cessation from a present attempt to adjust oneself to the details of space & time; turning one's

attention away from that detail to the larger relationships of the spirit. It would mean trying for awhile to stop being limited.

Re Ec of K. put note in conclusion chapter that the fallacy of P's criteria covers any remaining doubts.

Money system tends to make money the predominant or only way to express trust. That makes trouble.

If I were ever to live in India again, it would be desirable to try to study & understand its music. Perhaps that would be a good way to learn any civilization well. Would involve my national adjustment to rhythm.

If rhythm is a temporal order of time and emphasis, then yoga is an attempt to symbolize modern sense of order

Bapu's program involves eventually a profound modification and perhaps an ending of capitalism. If money is the heart of capitalism, and if one of the most important functions of money is as a symbol and means of credit, then Bapu, through Satyagraha, khadi and simplicity of living is creating new forms and immense quantities of credit (i.e. trust, faith and confidence). This faith is partly a faith of the poor in Gandhiji, but also a faith in themselves and their own powers. So Bapu is, in a sense, the world's greatest banker. He is dethroning money from its position as the supreme symbol of credit.

It means a new social order, a new kind of civilization, based on a new scheme of values and a new set of symbols. Than-

kind has always been ruled through control of its mind, by reliance of values and accompanying symbols. The rulers have invented the values, got people to accept them, and then when the civilization degenerates, the rulers govern by manipulation of the symbols and by force. The present rulers of the world govern by money and its manipulation, by force and by social hierarchies & social & political & religious symbols.

Christianity was unable to translate it N.V.R. into political form and so did not prevail. Also the ~~an~~ symbolism had to fight the early developing money symbolism. Now money has gone so far as to become empty of trust. Machinery has weakened it so. And so Bapu, with a more highly evolved N.V.R., can prevail.

If this be so, it is time to ally ourselves with the new order.

The Br. Govt's guaranty (June 29) of India's credit means that Br. bankers realize how strong a case India has re some of the early loans, & so they are going to make Br. Govt secure & pay those debts. I.E. Br. taxpayers will have to pay the Br. investors interest, instead of Indians doing it. That attempt may make trouble.

Br. intrigue seems to be spoiling up the Indian princes (& Patriots) so as to make the second R.T.C. seem hopelessly divided, as an excuse for "firm hand" by England, making legislation all her own, to suit herself & a few corruptible Indians. Gandhi's presence will

perhaps add to the divisions, as the Princes & Moslems ~~will o~~ and Indian Moderates will oppose him.

Indian Govt retrenchment will cause a lot of further middle class unemployment & ∴ a fertile soil for recruitment. Br. wants to placate these Indians & so will not dare resort much taxation of peasants. The rich vs poor.

My pamphlet should cover arguments to student & half'l college, also money ideas.

Under capitalism
Big machinery gives the bigger share to capitalists.

Wage reductions in all countries now are due ~~to~~ partly to overhead expense, &

are now coming as Nation says "an international starvation race". Also cancel by largeness of scale & money system.

To be obscure and yet happy requires, if the mind is not limited, a profound sense of unity. Need not be intellectual if it is enforced by all the sense and experience. Baïl sort of attitude needed.

Probably our only real progress, spiritual or otherwise, is what we do and create completely ourselves, — i.e. think, feel, understand and make into objective reality. What is done for us by parents, govt or friends is not ours and is not valid for us.

Is not the growth of transportation more important and valuable to mankind than the act of machinery?

Trust is a living thing. It cannot be accumulated by piling up counters or symbols. It can only grow and live organically.

Buddha and the Gospel of Buddhism, A Coomaraswamy - Putnam, 1918

Some Scientists say that God and values are anthropomorphic. So is science. They are all man-made, and ∴ in the image of man's mind. Some people say that Nature is "cruel", as if suffering were the important criterion of moral value. Pathetic fallacy

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